

**“You are the shining sun; let us
find out your meaning**

**Because this meaning will get
you to the truth”**

Transliteration from Bedil’s book of hemistiches

All rights reserved. This book can be reproduced in whole or in part, stored in a retrieval system, or transmitted in any form or by any means electronic, mechanical, or other without any need to get a written permission from the author; except by a reviewer, who may quote brief passages in a review.

Source Of Meaning: Transliterations of Bedil's book of hemistiches
by A. Mayar

ISBN: 978-1-304-59176-0

First printing January 26, 2015

Table of Contents

Preface.....	5
Unanswered questions	15
Bedil’s mystical views of the meaning.....	22
Bedil’s reflections.....	78
Wrap-up.....	110

Preface

This book is the transliteration of an Afghan writer's work.

The writer's name is Bedil, he lived in the 17th century Asia; his birth place is Afghanistan and his place of death was India.

Below is a portrayal of Bedil:



The title of this book comes from Bedil's given name as the "Source Of Meaning".

Centuries ago Bedil managed to talk about moral principles without alienating people of different backgrounds.

Bedil's writings are impartial and agreeable with all opinions, this sounds impractical but it is true because when Bedil died people from diverse beliefs were present at his funeral services.

The way Bedil wrote is called the Hindi style, which is complex and therefore difficult to value. The complexity of his writings is maybe the reason why Bedil is not a well-known writer outside of South Asia.

When discussing abstract matters Bedil induces something tangible into the conversation.

Bedil's writings are filled with symbolism.

People who understand the meaning of Bedil's thoughts are called "Bedil Shenasan". The word Shenasan in Dari/Persian means knower. I am not a Bedil shenas because the way I understand his writings maybe incorrect.

In this book I am transliterating Bedil's book of hemistiches, his remarks are written in italics and my interpretations of his writings numbered and centered beneath them. The reason for the sometimes extended interpretations is to clarify the ambiguity in some of his thoughts.

When reading Bedil's hemistiches, please note the pair of related lines.

The dictionary defines a hemistich as a half-line of verse, followed and preceded by a caesura, which makes up a single overall prosodic or verse unit.

What follows is the transliteration of a hemistich written by Bedil, in this hemistich Bedil talks about the meaning:

*You are the shining sun; let us find out your meaning
Because this meaning will get you to the truth (1)*

*Those who worship out of fear are out of touch
Those who know the meaning are safe from fear (2)*

*Just thinking of the meaning will intoxicate you
Your eyes will become wine colored when gazing at the meaning*

*You will be close to Jesus
Because each drip of the meaning gives you a new life*

*Wellbeing is in your heart
If you know the meaning (3)*

*Meaning comes when you talk about it
Even fairies are anxious to listen*

*We are all made from the same soil
(Bedil) The same spirit in our hearts (4)*

*(1) Bedil claims that without the meaning the truth will not
show.*

*(2) Bedil claims that those who know their meaning do not
worship out of fear.*

(3) To Bedil without meaning nothing means anything.

*(4) Bedil defines his view of the meaning as it relates to
humanity; even if humans look different, coming from
different locations and have different beliefs still he
believes we are all the same since according to Bedil at the
beginning of time we were created from the same soil and
have the same soul in our hearts.*

Bedil is known for discussing the meaning of life in a practical way;
he wrote about everyday happenings like virtue and modesty when
talking about the meaning.

*Release the truth in your heart (1)
Show what splendor it holds (2)*

Open your heart and share the beauty (3)
You have travelled a long way to reach the truth (4)

You have crowned the kings (5)
Virtue and mercy is your mark (6)

You have unlocked the treasure chest (7)
Your palace is a place of joy to all (8)

Those listening to you will be seated on flower petals (9)
All is forgotten when listening to you (10)

You will be the mirror of truth (11)
Modesty will show when they listen (12)

I (Bedil) will forget everything earthly and be with you (13)

- (1) Bedil claims that an internal organ that is there to pump blood contains the truth.*
- (2) Bedil claims that an internal organ that distributes blood into the various areas of the body holds some kind of a not visible splendor.*
- (3) By opening the heart Bedil talks about connecting the heart to the mind.*
- (4) For Bedil it takes a long time to discover the truth.*
- (5) Kings think they are the most powerful humans, to Bedil the one who is aware of the truth is the one who crowns the kings.*
- (6) The person who possesses virtue and mercy crowns the kings.*
- (7) To Bedil truth resides in a treasure chest.*
- (8) The one who knows the truth lives in a palace of joy.*

- (9) *According to Bedil truth tellers mesmerize listeners making
them feel as if they are seated on a flower petal.*
- (10) *The mind has no other choice but to think beyond the
boundaries of this world when listening to the truth.*
- (11) *The one talking about the truth has a mirror or is a mirror
showing the truth that is within each mind.*
- (12) *Those listening to the truth have no other choice but to
become modest.*
- (13) *According to Bedil once hearing and absorbing the truth,
worldliness becomes insignificant.*

Besides the meaning of the truth Bedil also writes about the meaning of modesty, the reason he has written much about the truth and modesty is because Bedil considered both as vital elements of existence.

What is the truth?

Truth is written on a foggy mirror (1)

Recited only by the heart (2)

Visible on our gravestones (3)

There is no rest in this world (4)

Until the truth is found (5)

How do we know the purpose of existence? (6)

Amazement will show with the truth (7)

Do not hold the mirror for each breath (8)

The last breath is enough for me to know the truth (9)

Discover eternal joy, a fulfilled heart (10)

None but the self can get there (11)

I asked my heart what I should do with time (12)

I learned I have no use for time (13)

(Bedil) We are surrounded by amazement (14)

None but the self can show the truth (15)

- (1) In many occasions Bedil uses foggy mirror as a symbol for the human breathing because the human breath makes the mirror foggy. When Bedil talks about the truth being visible on a foggy mirror, he envisions the mind being able to feel the unknown.*
- (2) Bedil claims that truth is not visible to the intellect; only with the help of the heart one can see the truth.*
- (3) Bedil says that besides the heart also the human body's death unravels the truth.*
- (4) There is no rest in this world because everyone searches for something.*
- (5) Bedil claims that once the truth is found the mind becomes tranquil.*
- (6) Bedil asks why we are here.*
- (7) Bedil's answer is that we are here to help the mind experience the truth.*
- (8) No need to search for the truth in all places.*
- (9) Awareness of the human body's death hints to the truth.*
- (10) Bedil claims that the mind is capable of feeling the truth; he says that a tranquil heart takes the mind to the truth.*
- (11) Each one has to discover the truth on own, no other but own heart can take the mind to the truth.*
- (12) Bedil's intellect asking the heart about time.*
- (13) Bedil discovers that his heart has no use for time because to him heart is the place of residency for the hidden one who according to Bedil has come from a timeless place.*

*(14) Everything around us is there to amaze us if seeing with
the heart.*

*(15) None but self can show us the truth because truth resides
in our own heart.*

I have not finished reading Bedil's vast work, and many decades will pass before I truly understand them. From what I gather I can see that he uses day to day feelings like shame, regret, courage, and honor to value the meaning.

Writing about the meaning is not easy. Bedil struggled to put his thoughts on paper, he is well known for expanding the Dari/Farsi/Persian language. Whenever he was unable to find the proper word to express his feelings, he simply came up with a new word and moved on.

On numerous occasions, Bedil stated that he cannot simply transfer on paper the passion he feels in his heart.

How do I know who I am? (1)

How do I write about what is in my heart? (2)

Who can show me the truth? (3)

I will be in heaven the moment I know (4)

What I write cannot justify what I feel (5)

(Bedil) I am humbled by my imperfection (6)

(1) Bedil wants to know about the one hidden to the eyes.

*(2) Bedil trying to build a bridge between the heart and the
mind.*

(3) An endless struggle to know who we are.

- (4) *Knowing self takes one to heaven.*
- (5) *Bedil admitting to the flaws of the intellect by stating that his writings do not reflect what he feels.*
- (6) *The realization that he cannot express what he feels was a humbling experience to Bedil.*

Realizing that Bedil's work has such a limited exposure outside of Afghanistan I thought about translating his works in the form of a book.

My tears are the ink of my writings (1)
Nothing can stop my writing (2)

Words coming from the thumping of my heart (3)
Listen to the joyous ache of love (4)

Intellect will never grasp the truth (5)
Glimpses of this world confuses the intellect (6)

Forget yesterday and tomorrow (7)
A good today will be a good tomorrow (8)

Listen to the message (9)
Expose the truth; you are the truth (10)

You are not the one in the mirror (11)
(Bedil) You are the unity of both worlds (12)

- (1) *Bedil states that his writings came from the passion he felt in his mind.*
- (2) *Bedil claims that nothing can stop his passion because his passion comes from the immortal part residing within his heart.*

- (3) *Bedil claims that his writings originate from his heart.*
- (4) *Bedil describes his writings as the joyous ach of love because love relates to the heart from where he believed his writings were originated.*
- (5) *Intellect will never grasp the truth that is related to the eternal world because the intellect is tied to this time bound world.*
- (6) *To Bedil intellect will always stay confused because intellect is unable to imagine matters that are not from this world.*
- (7) *Bedil suggests forgetting time.*
- (8) *What we do today will inspire our tomorrow, Bedil claims that a good today will result in a good tomorrow.*
- (9) *Bedil considers his writings as messages coming from his heart.*
- (10) *To Bedil we are the truth because we are the one coming from a timeless world to reside for few moments in this time bound world.*
- (11) *Bedil claims that we are not the one visible in the mirror.*
- (12) *Bedil claims that we are the one uniting two very different worlds; we are the combination of a mortal being visible to the eyes coming from this time bound world with an invisible thing coming from another place.*

Bedil's last name has a symbolic meaning, "Be" in Dari means without and "Dil" means heart, Bedil literally means without heart, or heartless, but people who are familiar with the Dari language know that Bedil also means someone who has lost heart, someone in love. Bedil selected this last name on his own; he was not born as Bedil.

As a disclaimer I would like to note that there are no citations within this book because everything is either my own interpretations of Bedil's work or taken from sources that do not require a citation.

Unanswered questions

The mind wants to know what has happened in the past and what will happen in the future. According to Bedil appreciating the meaning helps the mind find answers to these questions.

What possibility is there to see our truth in this world? (1)

To see the one hidden within the human (2)

What I say comes from need (3)

I need to feel the truth (4)

Humans are not capable of understanding the truth (5)

Impossible that truth appears in this world

Our heart filled with fear

Even if we see the truth, we worry to approach it (6)

We are here for a reason (7)

To become a pearl we have to untangle many waves (8)

You will cleave the chest of a world for one heart to appear

It is a lifetime that I did not find a way to become lost (9)

Being aware of judgment day is a splendor (10)

To see heart's image in the mirror (11)

When lost in love except love no other sign one will find

Anyone becoming lost from this awareness will appear (12)

In a way, people find joy from struggle (13)

That from this ocean in each pearl a shore will appear (14)

*As long as there is breathe, do struggle to feel the heart (15)
That when this lost one is found splendor will appear (16)*

*Your worries are of no use
Truth takes away the worry (16)*

*In this ocean, we are a pearl (17)
If it shows on the water surface (Bedil) will appear (18)*

- (1) Difficult to answer Bedil when he asks the question of what possibility is there to see our truth in this world because we know that there is no possibility to see our truth as long as we reside within the human body. Still Bedil asks this question because he knows that deep down everyone hopes for the mind to experience the truth while in this world.*
- (2) Bedil makes it easy on us; he does not waste time and comes straight to the point defining the truth as the one hidden within the human body.*
- (3) Bedil talks about the need felt in his mind to discover the truth.*
- (4) Bedil makes the intellect aware that the mind is in need of discovering the truth.*
- (5) This is an example of Bedil introducing symbolism in his writings to stir reader's interest. First at the beginning of this hemistich he describes the truth in all details and then at this point he claims that the mind is not capable of understanding the truth.*
- (6) Bedil wondering why people are afraid of the truth.*
- (7) We are here for a reason; the one who has created everything wanted us to spend time within the body.*
- (8) Bedil uses pearl to symbolize the spirit.*

- (9) *Bedil uses becoming lost as a symbol for forgetting the human body.*
- (10) *Bedil considers awareness of the human body's death as a splendor.*
- (11) *Awareness of the judgment day has a splendor because according to Bedil the mind will then be able to see heart's image in the mirror, which is the soul.*
- (12) *Bedil claims that we will be able to see the truth when we ignore the human.*
- (13) *Bedil admitting that his way of life is a constant struggle that somehow he finds joy from.*
- (14) *Bedil makes use of the ocean to symbolize this world, the pearl to symbolize the soul residing within the human, and the shore as a symbol for the human stating that each soul will connect with the mind when the human submits to the struggles of discovering the truth.*
- (15) *In the previous prosodic Bedil talks about the importance of submitting the mind to struggle, in this prosodic Bedil defines the struggle as the struggle of the mind trying to connect with the heart.*
- (16) *The lost one symbolic for the soul.*
- (17) *Same as the previous prosodic, in this one Bedil says that worry leaves the mind when discovering the truth.*
- (18) *Ocean as a symbol of this world.*
- (19) *Bedil claims that he has managed to separate self from this world.*

When it comes to this world, Bedil made it as his life mission to describe the worthlessness of it.

*Nothing in this world is perfect
This entire world is subject to extinction (1)*

Like candles, trees eat the root here (2)
Getting filled and emptied from oneself is the best (3)

If you have knowledge of the passing time (4)
You will see the caravan of months and years

How can anyone be greedy and chase for ranks?
Do not be ashamed to ask this question

Friends seek struggle in this world
Struggle takes us to the festivities of the delicate

Do not ask where my writings came from
Grief has a bond with the writer's profession (5)

Moon transforms one thousand times from crescent to absent (6)
I have seen this world's flaws and perfections (7)

One of my letters may reach the board of destiny
So my struggle may be written there

(Bedil) not everyone understands the writings
To the speechless tongue it is about counting of the eyelashes (8)

- (1) Bedil says the reason he believes this world is not perfect is
because this world is subject to annihilation.*
- (2) With trees eat the root Bedil symbolizes life that is
temporary.*
- (3) Bedil talks about the ability to connect the heart with the
mind when saying getting emptied and filled from self is
the best that can happen to the human.*
- (4) Bedil promotes awareness of time to discover the truth.*
- (5) Bedil admits that his writings originate from grief.*

- (6) *Bedil says one can become aware of time when observing the moon's constant change from crescent to absent and vice versa.*
- (7) *Bedil uses symbolism when at the beginning of this hemistich says that one should forget time and now he says that awareness of time helps one become aware of the world's flaws and rightness.*
- (8) *Bedil describes his writings as if one would count the eyelashes in the mirror.*

Bedil found ways to logically address vague themes, for example the topics related to the truth.

*My brain does not understand the truth
But my heart shows me the truth (1)*

*Amazement is there when heart speaks
I am all aflame to experience the truth*

*This world is the place of truth (2)
Time will take us to the truth (3)*

*Let me exhibit the truth
Meet me in the circle of passion (4)*

*Feel your heart
(Bedil) Listen to the nightingale's silence (5)*

- (1) *Bedil claims that his heart is capable of showing the truth to his mind.*
- (2) *Bedil claims that in this place the mind is able to uncover the truth, in another of his writings he states that the*

*intellect is not capable of discovering the truth. He
separates the mind from the intellect.*

- (3) Time takes us to the truth, if not during the life of the human then for sure after the human stops breathing.*
- (4) Bedil claims that he is in a place where truth is visible.*
- (5) Bedil suggesting to feel the heart when searching for the meaning of life because heart is where matters outside of this world make sense. Bedil uses nightingale's silence as a symbol for the truth that is not audible to the ears, however the heart according to him is capable of listening to the silence.*

With listening to silence Bedil talks about heart's language that the mind cannot understand, to him these are hunches and dreams.

*With talk the riddle of nonexistence cannot be solved (1)
Silence also did not understand our heart's language (2)*

- (1) With talk the riddle of nonexistence cannot get solved because nonexistence is outside the human brain's boundaries. Anyone talking about nonexistence is dreaming.*
- (2) Bedil grounds those who believe to know everything by pointing out that the mind is tied to the flawed intellect.*

The reason Bedil considered the intellect as flawed is because intellect cannot comprehend how nonexistence came about from nothingness. The intellect believes that something must come from another thing.

*Grasping the secret of nonexistence compels reflection (1)
You will forget the world before you appreciate us*

- (1) *Bedil considers reflection as a way of grasping the secret of nonexistence, at the same time he believed that in silence the secret of nonexistence cannot get resolved; Bedil separates silence from reflection.*

Bedil has written many pages discussing the truth because he cared for topics related to the truth.

In the next chapters we will review ideas presented by Bedil on how to converse about the meaning as it relates to the truth.

Bedil's mystical views of the meaning

When discussing the meaning of life Bedil occasionally digs into spirituality and talks about matters related to the faith.

Bedil's view of God

Bedil discussed faith without actually going into the details of the various creeds, he looked at the highest level of each faith and discussed God and the soul that are the two most common themes of all beliefs.

*In one hundred gatherings of "I" and "we" our source is one
We are all waves of the same ocean (1)*

- (1) There are thousands of creeds in this world, they all seek the truth. If for a moment we set aside the details of each religion we will discover that we are waves of the same ocean, splashing on different shores but still connected as one massive unit.

Bedil says that nothing in this entire world has been blessed more by The Creator than humans. God has chosen the human to be the best of this world.

*God is in my mind, no fear, no hate (1)
No fear in me, see it in my face*

*I am filled with passion, free of fear and attachment (2)
Read my dreams; hurry, time passes fast (3)*

Struggle will be there

Clear the fog of hate from heart (4)

Take me out of the “I”, no more worries (5)

(Bedil) Human life is a struggle

- (1) In this section Bedil claims that both fear and hate are not present in the mind of a person who believes in The Creator.*
- (2) Bedil says that his writings convey the passion that he feels from being free of fear and attachment.*
- (3) Bedil claims that his writings convey his dreams.*
- (4) Bedil talks about the struggle that is needed to clear hate from the mind.*
- (5) With the “I” Bedil talks about the human, he claims that worries disappear when the mind manages to get the human out of the thoughts.*

When writing about The Creator Bedil managed to stay impartial and all inclusive; proof being the participation of atheists at his funeral services.

We search for Your signs (1)

We are amazed by what we find

*We are silent because words cannot portray You
Weep of joy and amazement when thinking of You*

Our awareness cannot justify You (2)

Signs of Your existence everywhere

All that is concealed and revealed in the mirror (3)

Who is the lucky witness? (4)

*We cannot reach You
Not even our thoughts*

*Nonexistence is the key to Your secret
The beginning defines the end (5)*

*Every element of this world, Your sign
My heart desperately seeks You*

*What else besides my writings can I offer You?
(Bedil) What I say is far away from the truth; silence is not the
answer (6)*

*(1) In this hemistich Bedil conducts a conversation with The
Creator.*

*(2) Bedil claims that the mind is not capable of justifying God's
explanation.*

*(3) Bedil considers the mirror as the place where the truth
resides because both the concealed and the obvious are
exposed in the mirror. Obvious being the human and
concealed being the soul.*

*(4) The lucky witness is the one who is aware that there are
two forms showing in the mirror, the obvious human and
the concealed soul.*

*(5) Bedil claims that nonexistence is the key to The Creator's
secret. The one who is aware that at the beginning there
was nonexistence is capable of understanding the concept
of a creator who is capable of creating nonexistence from
nothingness, which was the initiator of this existence.*

*(6) Bedil claims that whatever he says when describing The
Creator is far from the truth, he knew that even in silence*

*the mind is unable to imagine the form and shape of The
Creator.*

The Creator exists and is established by his own existence, which
according to Bedil is the highest level of spiritually.

*What are humans? Unique pens of God's school
This much story the reason for composition (1)*

*Child of His wisdom's birth, the world of liquid and clay (2)
He does not beget, nor was He begotten*

*From pretention if we have "I" and "We" on the tongue (3)
Useless opening and closing of the lips (4)*

*Discerning Him, hallucination of many good and bad
Bothering the sun with accusation of head and tail (5)*

*That side of existence and space, a flight is waiting (6)
Embrace openness and seek freedom*

*Light from Him without veil, dusk from Him without blemish (7)
Rejection and acceptance, separation of good and ugly (8)*

*(Bedil) One thousand mirrors reflecting His certainty (9)
With the divine, perfection the title (10)*

*(1) Bedil talks of the many stories explaining the reason for
the composition of existence.*

*(2) Bedil separates the time bound world from the timeless
world by stating that the time bound world is the world of
liquid and clay, with neither one the timeless world has any
doings.*

- (3) *Bedil considers those who constantly say “I” and “we” as arrogant.*
- (4) *Arrogance to Bedil is a useless opening and closing of the lips.*
- (5) *Bedil claims that with the intellect one cannot describe The Creator.*
- (6) *Bedil makes it clear that space is not part of the eternal world.*
- (7) *Bedil points out that there is no doubt in the existence of a Creator.*
- (8) *Bedil is critical on the atheists by deeming rejection of The Creator as ugliness.*
- (9) *To Bedil the existence visible in the mirror is proof that The Creator exists.*
- (10) *Bedil describes God as the divine perfection.*

Bedil in many places talks about the struggle and difficulty when trying to appreciate the notion of something that has created all; still he says that he has no other desire in life then appreciating The Creator.

*We are oblivious of the caravan of the illusion’s prairie (1)
Color is in the walking, a step is not here (2)*

*From heart’s amazement we opened the thread of your mask (3)
Making mirror is not an easy task here (4)*

*(Bedil) I am out of work and making sculpture of the lover
Except desire of Brahma (the Hindu God of creation) a deity is not
here (5)*

- (1) *Bedil defines life as a caravan of the illusion’s prairie.*

- (2) *Life is visible in the color of walking that one walks without taking a step.*
- (3) *The feel of amazement felt in the heart is a sign that the mind has become close to The Creator.*
- (4) *Bedil claims that it is not easy to recognize self in the mirror.*
- (5) *Bedil claims that he has God in mind at all times.*
- (6) *Bedil claims that the only desire he has is the desire of having The Creator in mind at all times.*

Bedil realized that the basic principle of every single belief is that something outside of this time bound world has created all.

*I write about the ringdove's necklace
About what I feel in my heart*

*Presenting politely
Hesitating to talk about The Creator (1)*

*I do not know where the feeling comes from
I abandoned my physical being thinking of You (2)*

*Cannot show enough gratitude for Your grace
I became modest by Your blessings (3)*

*Cannot feel true freedom
As long as I am inside this cage (4)*

*My heart cannot become attached to anything here
Whatever happens does not bother me*

*Who understands the secret of the heart?
(Bedil) One has to discover for self*

- (1) *Bedil talks about his hesitation to talk about The Creator because it is such a delicate matter.*
- (2) *Bedil claims that he forgets the human when thinking of The Creator.*
- (3) *Bedil ties modesty to faith stating that belief in The Creator results in becoming humble.*
- (4) *Bedil defines human body's death as the true freedom.*

According to Bedil there is a visible splendor in this world stem from The Creator, he defines this splendor as a story told by the nature.

*His splendor is visible
Joy is visible (1)*

*Regret will be there if we do not see the signs (2)
We have to trust what we feel; nature tells us the story (3)*

*This is not the end (4)
The outcome that we see is not all (5)*

*Every moment is a moment of learning (6)
Tumult of this world is a classroom to the devotees (7)*

*This is the place of splendor (8)
Open your eyes to see the beauty (9)*

*Devotees seek intoxication from heaven's river (10)
Nothing related to this world satisfies the need (11)*

*My amazement tells me
That truth is not part of this world (12)*

We are not free to fly in this place (13)
What we dream about is not all that is there (14)

Aspiring existence is pain; aiming nonexistence is joy (15)
No joy when believing that this world is the truth

What do we get from knowing the truth?
(Bedil) We will know that what we see is not all (16)

- (1) Bedil claims that those who are capable of envisioning joy have The Creator in mind at all times.*
- (2) Regret will be there if we realize that we have lived as an animal instead of living as a soul.*
- (3) Bedil promotes the benefit of appreciating reflections stating that the sane mind should obey the orders coming from the heart in the form of hunches and dreams. Bedil calls them stories we are being told by the nature.*
- (4) Bedil means that this life is not the end of the story, there is much more to it than the birth and death of the human.*
- (5) The outcome of life that is visible to the eyes is not the entire story, there is much more to life than the one visible in the mirror.*
- (6) Bedil again points out to the flaws of the mind and considers the constant change of mind as proof that the mind is not perfect and needs to learn something new every moment of life.*
- (7) The mind learns something from the tumult that is going on in this world.*
- (8) Bedil considers this world as a place of splendor.*
- (9) To Bedil opening eyes is the only thing needed to see the splendor.*

- (10) *Bedil says that devotees are those who seek something from this world that does not exist in this world, for example they seek intoxication from heaven's river.*
- (11) *Devotees seek something outside of this world because nothing related to this world satisfies the needs they feel in the heart.*
- (12) *Bedil admits that truth is outside of this world's boundaries.*
- (13) *Bedil talking as a soul stating that he cannot fly because he is stuck in the human body.*
- (14) *Bedil grounding those who believe that they know everything telling them that even in their dreams they do not know anything.*
- (15) *Bedil making a strong push to focus more on nonexistence than existence because he believed that thinking about nonexistence brought joy to him.*
- (16) *Bedil explains the reason for his writings as having a conversation about the truth because what we see is not all.*

Bedil believed that a power outside of this world has created everything.

I am burning tonight missing You (1)

Burning by the fire of passion

A restless heart

On fire

Like the sun

Water of my fountain is on fire

(Bedil) Death has no meaning without You (2)
Fire on the grave (3)

- (1) In this hemistich Bedil converses with The Creator.*
- (2) Bedil stating that human body's death is meaningless without the existence of The Creator.*
- (3) Fire on the grave could be a symbol of the soul that has separated self from the body or it could be a symbol for passion that is the only thing left behind by the human after the body is put to grave.*

These were Bedil's thoughts on divinity.

Bedil converses about important matters like faith without actually going into the details of each faith.

Bedil's views of the spirit

Bedil's explanation for the spirit is that The Creator wanted to feel love so he created the soul in the eternal world and injected it into the human mind. Bedil says that it is God's need for love that has created the soul in nonexistence.

Bragging existence while worshiping nonexistence is a shame (1)
Your arrow will miss when seeing no target as a target

Hallucination of eternity has put shadows on you
If not one step to the other side is divinity's world (2)

Dew of this garden has no eyelashes (3)
If you stand up the standing up is a cane (4)

Without bending one cannot gather jewel from the ground (5)
Whatever your heart collects from this dust jar is a bend statue (6)

Learning from death is a flaw of seeing
If there is an eye, life is vitriol (7)

Except nonexistence there is no truth in life (8)
The delicate do not need decoration by the beautician (9)

No obstacle to my going out of self (10)
(Bedil) from tiredness head to toe of the candle is a foot

- (1) Bedil considers condescension as shame that does not fit
with believing in God.*
- (2) Bedil claims that discovering the truth is one step away.*
- (3) Bedil separates this world from the eternal world by
stating that dew of this world have no eyelashes as if
dew of the eternal world have them.*
- (4) Bedil uses standing up as a symbol for searching for the
truth saying that searching for the truth is a cane to
appreciate the meaning.*
- (5) Bending as a symbol for showing respect or being humble.*
- (6) Bedil says that all that this world gives us is a bent stature
caused by the passing of time.*
- (7) Bedil promotes having human body's death in mind at all
times, still he claims that those learning from death are on
the wrong path because life is vitriol.*
- (8) To Bedil nonexistence is the truth, he considers existence
as a minor part of the truth.*
- (9) Bedil says that devotees do not need matters of this
passing world on their search for the truth.*

*(10) Bedil claims that his mind has found a way to get away
from the intellect.*

Bedil differentiate between the soul and the human by pointing out
that the soul is hidden; he presses the soul to show color.

*Reveal the soul that you are
Open your heart (1)*

*Everyone waiting for the sun to shine (2)
You are the chosen one (3)*

*With both worlds at your feet
Your thoughts show you the path (4)*

*You have the key to the heart
Use it to open our hope's door (5)*

*I am politely asking you
Reveal the soul that you are (6)*

*Show me where you are or take me there
Time passes we cannot wait*

*What you plan for tomorrow, do it today (7)
Right here, right now*

*We are with you and you are with us
We are the same*

*Forget this world
Free yourself from this cage (8)*

*Reveal the soul that you are
(Bedil) Let your meaning shine (9)*

- (1) Bedil claims that the soul is a resident of the heart.*
- (2) Everyone waiting for the sun to shine as a symbol of everyone waiting for the soul to show.*
- (3) Bedil addresses the soul as the chosen one.*
- (4) Bedil says that thoughts can steer the mind to the chosen path where both worlds are under the feet.*
- (5) Bedil names the heart as our hope when saying that the soul has the key to open our hope's door.*
- (6) Bedil trying to be courteous with the wicked asking them politely to reveal the soul that they are.*
- (7) We plan for tomorrow by saying to ourselves that today we will live as a human because we have plenty of time to transform into a soul later in life; Bedil suggests not waiting for tomorrow to get transformed into a soul.*
- (8) Bedil normally considers the human body as a cage; in this case he defines this entire world as a cage.*
- (9) Bedil symbolizes the soul as the meaning.*

Bedil addresses complex topics like the existence of a soul within the human body in a straightforward way, according to him complex answers get us nowhere because everything obscure can be challenged. On the other hand there is no dispute in a straightforward answer because everyone gets it and everyone agrees to it.

*Fight your human urges and come out (1)
Like flower's scent colorful come out (2)*

Being idle nothing comes out (3)

Hit the rocks and like a spark come out (4)

From your intellect nothing comes out (5)

Ignore the intellect; let the soul come out (6)

Meaning of existence is obvious, without reluctance come out (7)

Show off is useless, with modesty come out (8)

Nothing from this world is a shield, like an arrow come out (9)

You know the truth; let your thoughts come out (10)

Nothing compares to the eternal world's splendor

From this passing world come out

(Bedil) This is a hopeless world (11)

If your sprint is not proper then crippled leg come out

- (1) *Bedil encouraging the mind to come out of the human feelings.*
- (2) *Bedil suggests coming out of the human feelings.*
- (3) *Being idle or in other words living like an animal without any desire to connect the mind and the soul.*
- (4) *Bedil uses spark and rock in many places as a symbol for a person who has a soul within the body like a rock that has a spark within, to him the idle person is like a dead rock.*
- (5) *Bedil making the point that the thoughts generated in the intellect do not know how to feel the soul within.*
- (6) *Bedil claims that the soul shines when the intellect is ignored.*
- (7) *To Bedil meaning of existence is evident and obvious.*
- (8) *Bedil claims that the meaning of existence will become obvious when the human is humble.*
- (9) *Matters of this world do not mean anything.*

(10) Everyone is aware of the truth.

(11) This is a hopeless world because truth is hidden and not obvious in this world.

Bedil says that in order to discover the truth the mind has to ignore the intellect and look inside the heart, which does not make sense to the intellect since there is nothing in the heart to look at except the flesh.

We have come from the world of oneness (1)

I brought an eternal world to this passing world (2)

Being attached to this passing world is foolish (3)

Our existence is the proof of God (4)

We are all the same (5)

The same soul crafted by the same creator (6)

Our hearts bear witness (7)

I am seeking your company; (Bedil) be with me on this path (8)

(1) Bedil may have used world of oneness as a symbol for the eternal world because in the eternal world we will not be two as we are in this passing world.

(2) Bedil gives a high value to the human.

(3) Bedil is harsh on those who are attached to matters of this world, addressing them as fools.

(4) Bedil considers those who are attached to matters of this world as fools because becoming attached to momentary matters is foolish.

(5) When claiming that we are all the same Bedil separates self from those who define self by race, geographical

location, color of the skin, religious or political affiliation, wealth, power, poverty or whatever else the intellect considers as important enough to separate self from others. Bedil says that he cannot see a difference between humans because to him all humans carry the same soul. Bedil cannot substantiate this claim because no one can proof if we are the same or different souls.

(6) Bedil claims that all humans have the same soul somewhere in their physical body; he also claims that the same creator has crafted the soul and everything else in this world.

(7) Bedil considers the heart as an organ that is there to witness the truth.

(8) By seeking company Bedil could have meant seeking the company of The Creator.

Modesty

Bedil considered modesty as a key element of discovering the source of meaning.

Bedil points out that in order to turn the human into a tranquil being there is no other choice but for the human to become humble and modest.

*Surrender and discover glory of being a king (1)
Bow a neck and discover ascension of a crown (2)*

*Conquering two worlds will not happen (3)
Ascent the stirrup of colors when talking with flowers (4)*

If there is any desire, discover a glance

Do not be unaware of companion's gathering

*Discover an army anywhere there is modesty
How long chasing lust? (5)*

*Discover for a moment the ease of circumambulation (6)
Hopelessness of shell is good luck of pearl (7)*

*Dive in the pocket of pleading and discover being a king (8)
You saw both worlds O you fire of passion (9)*

*Existence and nonexistence are opening and closing of the eyes (10)
Like a spark discover both worlds with modesty (11)*

*Follow your own modesty and discover the shelter
(Bedil) Be on the ground to see the dust of the path's starting point
(12)*

- (1) Bedil relates modesty to surrender.*
- (2) Bowing neck as a symbol for modesty.*
- (3) Bedil challenging those who believe that they can get something out of this world, he states that conquering of both worlds will not happen in this life.*
- (4) Ascent the stirrup of colors when talking with flowers because in order to have a conversation with flowers it is necessary to climb the stirrup of colors.*
- (5) Bedil says that modesty shows when chasing lust stops.*
- (6) Circumambulation as a symbol for worship.*
- (7) Shell as a symbol of the human, pearl as a symbol of the soul.*
- (8) Pleading as a symbol of modesty.*
- (9) Bedil emphasizing that the mind is capable of experiencing both worlds.*

(10) Bedil uses closing of the eyes as a symbol for the human body's death.

(11) Bedil considers modesty as the attribute that helps one discover both worlds.

(12) Dust as a symbol of modesty that allows one see the starting point of life.

Bedil says that modesty is the first step for the mind to appreciate the meaning.

*Reflecting on life is a struggle
An amazing journey into the dim fog (1)*

*We are surrounded by splendor
Everywhere there is proof*

*Proof that we are a soul
That we are the pearl of this world*

*People do not see the proof
Causing pain to their hearts (2)*

*Finding self is leaving the human behind
Reflecting in solitude shows us the image*

*To understand heart is not simple
Modesty is the path there (3)*

*No one understands the pain of the other one's heart
A delicate path to divine love*

*Highest bliss when arriving there (4)
Forget this world, forget greed; forget human lust (5)*

*You will lose the self
Heart's purity turns the body into a soul*

*You are modest, stop the schmoozing
You do not care about anything earthly (6)*

*(Bedil) How do you find the modest?
Not by searching with your intellect (7)*

- (1) Bedil considers reflecting on life as a struggle worthwhile
even if it goes through a dim fog.*
- (2) Causing pain to the heart symbolic of the mind causing
pain to the soul by ignoring the proof that our truth is not
the human, ignoring that our truth is the soul residing
within the human.*
- (3) To understand heart symbolic for the mind becoming
aware of the soul residing in the heart. Bedil claims that
understanding the soul is not easy, however modesty can
help the mind become aware of the soul residing within
the body.*
- (4) Bedil claims that he is a resident of a place that is blessed
with the highest delight.*
- (5) Bedil ties this world to greed and lust.*
- (6) Bedil claims that those who solicit and have worldliness in
mind cannot become modest.*
- (7) According to Bedil without abandoning the intellect
modesty will not show.*

Bedil considers this world as the image of god's garden and uses the seed as a symbol of a human who becomes modest before elevating.

Beauty of this world comes from Your garden (1)
Each eyelash tremble praising Your splendor

After falling for You, there is no escape
Heart confined in Your love and freed from the intellect (2)

We deceive ourselves with earthly struggles
Deceiving the soul that we are (3)

It takes a while to see the truth
Modesty is the path there (4)

Blessed are the seekers of the truth
Truth about the self (5)

Once discovered one has to expose the truth (6)
Generosity comes with modesty (7)

Unattached to anything in this world
Nothing but modesty I care for

Worshipping the Lord in modesty
Modest have all that is needed (8)

Modest rule the world (9)
(Bedil) While being the dust under people's steps (10)

- (1) *Beauty of this world is coming from God's garden.*
(2) *Bedil in many places suggests forgetting the intellect, in this section he says that the mind becomes free from the intellect when the heart falls for The Creator because The Creator is outside of the intellect's boundaries.*

- (3) *Bedil considers humans who fight for worldliness as the minds who deceive the soul.*
- (4) *Bedil relates modesty to the truth.*
- (5) *Bedil says that knowing self is the same as knowing the truth.*
- (6) *Bedil encourages those who have discovered the truth to talk about it.*
- (7) *Bedil warns that talking about the truth could result in abandoning modesty.*
- (8) *All that the modest need is worshiping The Creator.*
- (9) *In another place Bedil says something similar stating the modest crowns the kings.*
- (10) *Modest are dust under people's feet because to Bedil dust is a symbol of modesty.*

Bedil encourages abandoning the need for people's admiration and approval because this is how one becomes modest.

*I am the king of the world, sampling the sweetness of modesty
A profound life, I cannot stop the falling tears of joy (1)*

*I cannot sleep, I'm happy to be awake with You in mind (2)
There is sorrow when seeing self as a human (3)*

*From time to time I seek the splendor of nonexistence
Hopelessness no more, seeing the splendor that we are (4)*

*Reflection showed me the truth of knowing who I am
Going deep into self, more and more (5)*

*We know all if we know who we are (6)
Modesty is my path (Bedil); sooner or later you will join (7)*

- (1) *Bedil considers modest as the king of the world who have become aware that modest living grants a sweet and profound life.*
- (2) *Bedil having a conversation with The Creator.*
- (3) *To Bedil anyone who sees self as the human lives in grief.*
- (4) *Anyone seeking the splendor of nonexistence is capable of seeing the splendor that we are, in other words the one who seeks nonexistence is aware that we are a soul.*
- (5) *Bedil says going deep more and more because to him the search for the truth continues until the human stops breathing.*
- (6) *Bedil claims that everything becomes obvious once the mind becomes aware that we are a soul.*
- (7) *Bedil is sure that sooner or later all will join his path of modesty because the soul is modest and once the arrogant human stops breathing the soul will be on the path of modesty.*

Bedil promises that modesty takes one to a place of tranquility; he considers modesty as the best that can happen to the mind.

*Modesty is the best
Resting on a velvet carpet*

*Show respect to the modest
The lion is resting here*

*Modesty teaches respect and honor
My human part is a dust particle (1)*

*Nothing but modesty defines me
It takes a while to discover modesty*

*Fortitude is needed to stay on the path of modesty
Once on the path of modesty there is no divergence*

*Nothing happens to the modest
Whatever happens in this world has no meaning (2)*

*Modesty is about servitude (3)
Until the last day on earth (4)*

*Show gratitude to modesty
Thanking every moment in silence or in talk (5)*

*No more falling for the earthly matters (6)
(Bedil) I am a relaxed guest feasting on the dinner table of modesty*

- (1) Modest mind becomes aware that the human part is just a dust particle.*
- (2) Bedil makes a challenging statement saying that whatever happens in this world means nothing because we are not from this place.*
- (3) Bedil defines modesty as servitude.*
- (4) Servitude by the human as long as there is air in the lungs.*
- (5) Bedil says one has to show gratitude to modesty at all times no matter if in talk or in silence because to him true modesty is when the mind has modesty in mind at all times.*
- (6) Bedil claims that with the help of modesty one can get away from attachment to worldliness.*

Bedil promoted modesty because he believed that modest are the ones who know the meaning.

Freedom is not within your home's door and roof

Freedom is flight of a bird that is not in the nest (1)

Amazement is a candle in the gathering of the images (2)

We are on fire and there is no passion to our fire (3)

We are exhausted by the confinement of the destined daily bread

Trap and cage is nothing except this water and seed (4)

Where the dejected temper took the splendor of ambition?

The fire that one can set on the house is not in the house (5)

Tonight from the promise that you heard about tomorrow

If you are aware blessed spot of Judgment Day is not a story (6)

In the spot where the silent writes a respectful speech (7)

(Bedil) Be a mirror, breathing is not being in the center (8)

(1) *Bedil uses home's door and roof and the nest as symbols of this world saying that true freedom does not show as long as the mind is resident of this world.*

(2) *Bedil uses symbolism when saying that amazement is a candle in the gathering of the images because to him the amazement that is felt in the heart illuminates the mind when the human is in the gathering of images, which is symbolic for this world.*

(3) *To Bedil candle of this world is not representing true passion because fire of this world has no passion.*

(4) *Trap and cage are symbols for the daily bread that is made of water and seed.*

(5) *According to Bedil what the tranquil mind seeks is not part of this world.*

(6) *Bedil makes use of the judgment day to create awareness of the human body's death.*

- (7) *The original title of this book was “The Philosophy Of The Silent” that I took from the text in this section: “In the spot where the silent writes a respectful speech”*
- (8) *Bedil considers his writings as a mirror.*

Modesty is one of the favorite topics of Bedil; he has written countless pages describing modesty. We will have a separate book translating Bedil’s view on modesty.

Passion

Passion is another one of Bedil’s favored topics, he writes a great deal about passion because to him passion is needed when reflecting on the meaning.

*I do not trust people anymore
Except the few who are pearls in the ocean (1)*

*People cheat and lie
They hide as shadows on the walls (2)*

*But evil gets exposed
They can never achieve heights*

*What you dream about is far (3)
Find self because you are the truth*

*Such a wonder to see the light
I am speechless*

*Passion shows the path to divinity (4)
Wide open eyes of amazement*

*Those who have passed got there (5)
My caravan is moving that way*

*Human mind seeks earthly lust
Not aware of the heavenly passion (6)*

*The soul does not care about worldly matters
A useless effort, we can see it with our eyes*

*I do not need anything from this world
All I get is shame (7)*

*You are the best of this world
Each breath you take is a witness*

*Never enough passion
(Bedil) Can never get enough of the divine passion (8)*

- (1) Bedil trusts people who are aware that they have a soul
within and live as such.*
- (2) Bedil states that people who cheat and lie are fools who
believe that they can hide their character.*
- (3) What we dream about is far because what we dream
about is outside of the mind's boundaries.*
- (4) Bedil claims the one with passion is capable of seeing the
path to divinity.*
- (5) Bedil claims that he knows how those who have passed
away feel.*
- (6) Bedil separates lust from passion because to him passion
relates to heaven that lust cannot be part of since lust
relates to the human.*
- (7) Bedil claims that pursuing worldliness results in shame.*

*(8) Bedil says that there is no limit to the divine passion that is
there for the mind to absorb.*

According to Bedil the intellect is not capable of describing heart's
passion with words.

*The sound of passion comes from my thoughts
A continuous passion as life moves forward*

*Passion is felt in my heart
I cannot describe that passion with words (1)*

*A hopeless weep (2)
So many tears that the house is floating on*

*Flawed intellect cannot appreciate the passion of love (3)
A passion that the intellect cannot paint (4)*

*Those who worry about the end days do not know passion (5)
They are far from the love's passion (6)*

*One cannot gain honor by mimicking
One has to feel on own*

*Love without passion cannot be (7)
I am seeking the sweet burn of love*

*Sitting on the fire's heart (8)
Heating the sprawling flame (9)*

*Who can describe the beam of the moon that burns the lasso of a
corona?
Who knows how it feels flying around the sun? (10)*

Do not listen to the foolish devotees trying to deceive (11)
They teach lessons to the cows (12)

(Bedil) Freeing spirit from the claws of the body is thorny (13)
Each knot is a journey of passion in the flute's alley (14)

- (1) Bedil says that the passion felt in his heart is outside of the mind's boundaries.*
- (2) Hopeless weep because Bedil cannot describe his passion with words.*
- (3) Bedil making the point that the intellect does not understand passion by giving the example of the love felt in the heart that the intellect cannot describe.*
- (4) Bedil says that his intellect is not capable of painting his passion.*
- (5) Bedil says those who worry about death do not know passion.*
- (6) Bedil considers the end days as approaching of the time when he will experience the beloved.*
- (7) Bedil ties passion with love and claims that passion without the presence of love is not an honorable passion.*
- (8) To make it symbolic Bedil says sitting on fire's heart instead of sitting on the heart's fire.*
- (9) According to Bedil passion in the heart is capable of heating the flame.*
- (10) Here is an attempt by Bedil to describe passion, he writes about matters that are outside of the intellect's boundaries and at the same time within the possibility of the mind to dream about; like telling the story of the beam of the moon that is burning the lasso of a corona or when he talks about how it feels when flying around the scorching sun.*

(11) Bedil makes it difficult to know the truth when saying that one should not listen to the devotees who are deceived because those who are deceived believe that they have discovered the truth.

(12) Bedil describes devotees who blindly follow a deceiver as cows.

(13) Bedil talks about the separation of the mind from the intellect when proposing separation from the claws of the body.

(14) First Bedil says that freeing of the spirit from the claws of the body is thorny but then to clarify he says the separation feels as if each knot is a journey of passion in the flute's alley, which according to him is a musically soothing experience.

Bedil says that everything that is wrong in this world becomes visible if there is passion in the heart.

Heart became dust of fidelity's mountain, that's how it should be (1)
Head sacrificed on the path of your blade, that's how it should be
(2)

My weep that had a heart tied to the top of the eyelashes (3)
On Your alley became separated from the eyes, that's how it should be (4)

To us in the gathering where you are the temptation (5)
Standing on its own became a cane, that's how it should be (6)

Like shadow our forehead on your footstep's dust (7)
One bow is fulfilled with one hundred blessings, that's how it should be (8)

*These eyes that long to see
Joyful spectators became your spot, that's how it should be (9)*

*Longing for you, eyes filled with desire
Tonight the seeing of the eye is humbled, that's how it should be
(10)*

*Your eyes by oversight dropped a gaze towards the heart (11)
Arrow that slipped from that finger, that's how it should be (12)*

*On the page by the bad ploy of destiny
Black line became famous, that's how it should be (13)*

*In your gathering finally the gaze of my rein's flame
Like candle from weep became foot's blister, that's how it should be
(14)*

*I spread naked courage on top of each tear
Dues of the tears' salt was paid, that's how it should be (15)*

*The dust that in Your hope I spread in the air
Ornamented one hundred worship's hand, that's how it should be*

*Like shadow we did not follow the path of deception (16)
Our black days became our nights, that's how it should be (17)*

*In this momentary life between I and the lover
I take that obligation is satisfied, that's how it should be (18)*

*(Bedil) passion had a desire to wander
Now became restless like weep, that's how it should be (19)*

- (1) *Fidelity's mountain as a symbol for modesty that the heart becomes the dust of it.*
- (2) *Head scarified to the blade as a symbol for the heart falling in love.*
- (3) *Tying heart to the eyelashes is how one can see with the heart.*
- (4) *Eyelashes that are tied to the heart become separated when trying to see divinity with the heart.*
- (5) *Gathering place of temptation symbolic for a gathering of people who believe in God.*
- (6) *Standing as a symbol for discovering Divinity.*
- (7) *Like shadow our forehead on your footstep's dust could be symbolic for someone who is worshipping.*
- (8) *Bedil talks about a single worship that resulted in blessings.*
- (9) *Joyful spectators are those who can see what they want to see.*
- (10) *Tonight not only the mind is humbled, the eyes are humbled too.*
- (11) *Eyes dropping a gaze towards the heart as a symbol of the mind trying to connect with the hidden one.*
- (12) *Once the connection is established there is no way back like the arrow that has left the bow behind.*
- (13) *Bedil talks about the bad luck he has when his writings became famous.*
- (14) *After much struggle that has caused blisters Bedil finally made it to the place where the hidden one conducts the behavior.*
- (15) *Bedil asking the mind for courage because the dues of the weep are not paid yet or in other words Bedil says that he is not where he wants to be.*

*(16) Deceiving to Bedil is like living as a shadow of self instead
of living as the self.*

*(17) When Bedil understood how to appreciate dreams, his bad
days turned into night, which is symbolic for the end of the
bad days.*

*(18) Bedil claims that he lives in such a manner that is
agreeable with The Creator.*

*(19) Bedil says that his passion has reached his eyes after
wondering around looking for the weep.*

Honor

According to Bedil another way for the human to become familiar
with the meaning of life is to live based on principles that are
identified as honorable.

*You are there where a scented breeze took you (1)
You forget the Self in that place (2)*

*You are at peace and enjoy the splendor
Tears gushing, you achieved honor (3)*

*Honor is eminent, you are worthless without it
Seek wisdom to achieve honor (4)*

*I am there and you will be too
Once you forget this world you will become the best of this world
(5)*

*You are the flickering dust particle reflecting the sun (6)
Thinking of You takes me away, (Bedil) I want more (7)*

- (1) *Getting away from this world feels as if a scented breeze takes one from one place to another.*
- (2) *Forgetting the self is the state of the mind when the mind is not thinking about the human.*
- (3) *Bedil claims that honor is achieved when the mind is tranquil.*
- (4) *Bedil says that humans possess intelligence to help the mind appreciate how to live in honor using the wisdom that supposed to be present inside the head.*
- (5) *Bedil claims that tranquility is achieved when this world is forgotten.*
- (6) *Dust particle as a symbol for the human and sun as a symbol for God. Bedil claims that humans are God's reflection.*
- (7) *Bedil's mind cannot get enough of the human who to him is a flickering dust reflecting the sun.*

Bedil ties honor with the truth stating that he can never get enough of both.

I can never get enough of the truth (1)
I can never get enough of honor (2)

Beware of a single moment neglecting honor
No blame to the one pursuing honor (3)

(Bedil) Peace and joy came with honor
Moments of weakness are there, honor is the savior (4)

- (1) *Bedil claims that one can never fully taste the truth and because of that the mind can never get enough of the truth.*

- (2) *According to Bedil the mind has to constantly seek honor because of the ploys that the brain plays to make deceit appear acceptable.*
- (3) *According to Bedil the outcome of activities are justified if they are done in the pursuit of honor.*
- (4) *Bedil claims that with honor one can overcome the moments when the mind tries to walk away from the way the hidden one wants the human to behave.*

Bedil believed that honor steers the mind to the path that the human should be on while in this life.

Condescension

Besides valuable attributes Bedil also discusses those that are harmful, for example the mistake of seeing self as superior.

*If you leave matters of this world behind
You will reach the highest paradise (1)*

*All earthly matters are a burden to your heart (2)
Regret shows when seeking the frivolities of this world*

*Those who have parted, struggle no more (3)
You too can part from earthly matters while within this body (4)*

*You are the pearl of this world (5)
A precious soul residing within the human body (6)*

*Modesty is the path that I am on
I am the dust under your feet*

*Arrogance will make you fall (7)
The higher you are the deeper the fall*

*Whatever status you gain in this world means nothing
Why sit on a mosquito's wing while the Phoenix is waiting? (8)*

*Time is short, like the time of a tear on the eyelashes
(Bedil) Within a blink of an eye, everything will pass*

- (1) Each faith defines the details of paradise a little differently;
generally speaking they all describe paradise as a place
where there is no pain. Bedil says that the mind can reach
the highest paradise by not worrying about matters of this
world.*
- (2) Bedil challenges the mind to pursue tranquility by leaving
matters of this world behind, telling the mind that the
heart or in other words the hidden one has no use for
matters of this world.*
- (3) Those who have parted from this world no longer struggle
chasing worldliness.*
- (4) Bedil advises that one can part from worldliness while the
human still breathes.*
- (5) A pearl is used by Bedil to symbolize the soul, the human
mind as a symbol for a pearl in the ocean.*
- (6) Bedil considers the soul that resides within the human as
something precious.*
- (7) Bedil points to the fact that the arrogant falls no matter
how high status is achieved.*
- (8) Bedil symbolizes this world as a mosquito and the eternal
world as a Phoenix, to Bedil becoming arrogant when
achieving status is like sitting on a mosquito's wing all the
while ignoring the eternal world.*

Bedil considers arrogance as a foolish behavior because to him all are the same, created by the same creator.

Like a mirror we lack wisdom (1)

They give us an eye that you should not open (2)

As if they do not care that they are separated from the source (3)

If not head and neck would show the pain of separation (4)

What an oblivious world (5)

Not aware of eternity (6)

The soul seeks reunion (7)

One must ignore existence to understand the messages of the soul

(8)

Struggle is necessary to become free from ignorance (9)

Not a struggle of strength but great effort in modesty (10)

This world is the spot of eternal joy (11)

Each breathe a blessing from the Lord

Who knows when the time of reunion will come? (12)

Saying farewell to the trap (13)

Thinking before speaking

All to avoid showing disrespect (14)

Arrogance brings shame; do not parade your belief (15)

Greed brings hardship; open your eyes to see the begging (16)

Arrogance brings lunacy; a useless endeavor (17)

(Bedil) Discover peace; rest and joy (18)

- (1) *Mirror lacks wisdom because it cannot show our truth, all
it shows is the human.*
- (2) *According to Bedil the one visible in the mirror is not us,
therefore it is of no use to open eyes trying to discover the
truth when facing a mirror, in another hemistich Bedil says
that one can see the truth within the fog on the mirror
caused by the human breathing.*
- (3) *Being separated from the source could be a symbol for the
mind being separated from the soul, or the soul being
separated from the timeless world or the soul being
separated from God; Bedil wonders about humans who do
not care that they are separated from the source.*
- (4) *To Bedil people who do not feel the pain of being
separated from the source are two-faced.*
- (5) *Bedil considers those who worry about this world as the
oblivious.*
- (6) *Oblivious are those who are not aware of eternity.*
- (7) *All Bedil wants is to reunite with the eternal world.*
- (8) *Bedil claims that one has to abandon this existence in
order to understand the messages that are coming from
the heart.*
- (9) *For the mind to become aware of the true self would take
some major struggle as it is obvious from the state of the
world.*
- (10) *Bedil comes to his favorite topic; he believes great struggle
in modesty is how one can become aware of the true self.*
- (11) *Bedil says that this entire life on earth can be that of living
in heaven.*
- (12) *No one knows when the time of reunion comes because it
can happen at any moment.*
- (13) *Saying farewell to the trap or in other words not worrying
about this world.*

- (14) According to Bedil those who show disrespect do not think
before talking.*
- (15) Bedil considers those who parade their belief as arrogant.*
- (16) Bedil considers the greedy as beggars.*
- (17) Bedil considers the arrogant as barmy.*
- (18) Bedil claims that avoiding arrogance brings peace, rest,
and joy.*

Greed

Greed is a harmful and worthless attribute that Bedil considers as useless.

*Our human part is filled with greed
What a shame*

*So many vulgar humans (1)
Setting fire everywhere*

*All our lives we destroy each other
Chasing power and wealth (2)*

*Breaking hearts is all we do
Ignoring the pleas of the soul*

*No one understands modesty
No one listens to the modest*

*No one reads and understands
They do not learn from the graves (3)*

*Life is short
I am free of fear, hands raised in worship*

*I did not see any good in gazing at the mirror (4)
There I could not see my true self (5)*

*In the land of nonexistence what can someone conquer? (6)
Praise to the neglecting of the human urges (7)*

*(Bedil) Enjoying the solitude of this gathering (8)
Our spot of joy is on the dust, the spot of modesty*

- (1) Bedil considers the greedy as vulgar.*
- (2) Bedil claims that chasing power and wealth results in humans destroying each other.*
- (3) Bedil proposes having death in mind as a condition of becoming modest.*
- (4) Gazing at the mirror as a symbol for seeing self as the human.*
- (5) Bedil claims that seeing self as the human is not seeing the true self.*
- (6) Bedil claims that he has no desire to conquer anything in this world.*
- (7) Neglecting the human urges is how Bedil says one can kill the desire to conquer matters that are related to this world.*
- (8) Bedil claims that the gathering of the modest is there where one can have a conversation with solitude.*

Bedil says that one can get greed out of the mind by removing attachments to worldliness from the head.

Shame

To Bedil hunches like shame are there to help the mind become aware of what to avoid because whatever action is causing shame is wrong.

*I have slipped from head to toe (1)
My intellect has no say in what I write*

*Writing with the upmost respect
About matters outside of this world*

*Finger of caution in each paragraph
The lines finer than porcelain's crack*

*Candle passed from this gathering with laughter
Do harvest flowers from my ash (2)*

*Effort did not give up on me
Ashamed my informative palm (3)*

*Shame is a beauty on my wet eyes (4)
Modesty rolled scroll of desires (5)*

*(Bedil) Blister became a stamp on my book (6)
We are a candle of loneliness's desire (7)*

- (1) *Slipping from head to toe could be symbolism for modesty or intoxication.*
- (2) *Ash as a symbol of modesty, do harvest flowers from my ash symbolic for modesty being a flower garden.*
- (3) *Bedil talks about the effort throughout writing his book symbolized by blisters on the palm.*

- (4) *The feel of shame is a beauty, Bedil promotes taken the feel of shame seriously because with the help of shame the mind becomes aware of matters that are not proper.*
- (5) *Bedil ties the feel of shame to modesty stating that when modest the feel of shame becomes perceptible.*
- (6) *Blister is a symbol of struggle; Bedil talks about his struggle when writing; blisters caused by the struggle are imprints of his book.*
- (7) *Bedil says that we are a candle of loneliness's desire because when writing he desired loneliness.*

Bedil proposes reacting to the feel of shame because the feel of shame is a tool to identify how to conduct life in an honorable way.

People who recognize shame are mirror holders of honor (1)

Air when recognizing shame becomes dew (2)

Melting did not take lack of shame from us (3)

Becoming aware made the moments of shame few (4)

Sweat of shame gives us no value (5)

Without breathing our fire is ambiguous (6)

- (1) *Bedil ties shame with honor, the one who is capable of recognizing the feel of shame is a person of honor.*
- (2) *When doing wrong even air sweats in the form of dew caused by the feeling of shame.*
- (3) *Melting as a symbol of modesty; to Bedil every human no matter if modest or not makes mistakes, the difference is that the modest is aware of shame when doing wrong.*
- (4) *According to Bedil awareness of shame is all that is needed to avoid doing wrong.*

*(5) The feel of shame tells us that whatever we did or plan to
do is not proper.*

*(6) Not being aware of shame is like a fire that has no air
symbolic for an ambiguous mind.*

Regret

To Bedil besides shame regret is another tool that the mind has at
disposition to get away from doing the wrong.

*I learn from my regrets
I am getting close to my truth (1)*

*A storm will start
My truth is waiting*

*Weeps gushing
My modesty gallops with one hundred flames*

*There are signs for each expectation
Modesty recognizes the signs (2)*

*Heart has passion for the judgment day
Not all humans can see the regret (3)*

*I am paper's spark, from my joy what do you ask? (4)
Enjoying the splendor*

*Also with closed eyes the dust of my dream did not show (5)
They displayed my truth more hidden than concealed (6)*

*Lust will not fit in the world of honor
Honor shows when ignoring earthly matters*

*I will not see the truth in this life
Nevertheless, I can feel it with worship (7)*

*Like fire, I am revolting but unaware of this
That except modesty no one else would lift my burden (8)*

*(Bedil) Not knowing self is confusion
Roaming animals in anarchy (9)*

- (1) Awareness of regret gets the mind close to the truth.*
- (2) According to Bedil each one has expectations; the one who is modest has the capability to recognize the expectations of the mind.*
- (3) Bedil believes that not everyone feels the need to appreciate the feel of regret.*
- (4) Bedil symbolizes a spark as the soul.*
- (5) Bedil in his dreams was not able to see what he was dreaming about.*
- (6) Our truth is hidden.*
- (7) At first sounds like Bedil has given up searching for the truth but then he talks about feeling the truth with worship.*
- (8) Flame struggles until it dies and turns into ash; Bedil considers ash as a symbol for modesty stating that the mind stops struggling when the human becomes modest.*
- (9) Bedil wrongly becoming harsh on those who do not see self as a soul describing them as roaming animals in anarchy.*

The feel of regret is a straightforward matter, no disputing when someone feels regret, it is just a feel that is there. One can ignore the feel of regret or take it seriously; Bedil points out that regret can be used as a tool for the mind to live proper.

This place is not our place (1)

Confined within a body (2)

A place of struggle

As long as we are within the human body (3)

We do not see who we are

All we see is the one carrying us (4)

As long as we breathe one must live drifting

Struggles of this momentary world (5)

Modesty gets the human close to the one we are (6)

We have to forget the human (7)

At the end the human will be gone

Regret will be there when ignoring self (8)

What a shame to see people in old age chase worldliness (9)

A life filled with regret

Humans feel comfortable when achieving wealth

Desire for worldliness is with the humans (10)

Doubt is with the humans

Worrying about the future

Fortitude is with those who have love in their heart

Reflecting on life with a strong heart

Everything that is needed to see the truth is visible

What can one do if you do not remember the seeing? (11)

(Bedil) Light is here (12)

Open eyes to enjoy the parade of deer (13)

- (1) This place is not our place because we are not from this place.*
- (2) According to Bedil in this world we are confined within a dying body.*
- (3) Struggle is present as long as the human breathes.*
- (4) We do not see who we are because we are not visible to the eyes.*
- (5) Bedil says that struggle will be there as long as the human breathes, he may have thought about the hidden one struggling with the mind.*
- (6) Bedil claims that modesty gets the soul close to the human.*
- (7) Getting close to the soul happens when the mind forgets the human.*
- (8) A mind filled with regret when the human ignores the hidden one.*
- (9) Shame if one in old age chases worldliness because of the expectation that wisdom has been gained with advancement of the age.*
- (10) The intellect if not controlled will never stop chasing wealth.*
- (11) When stating that you do not remember seeing Bedil claims that every single human has seen the truth at some point of life; it is just that most forgot what they have seen.*
- (12) Light is here because we are here.*
- (13) One can tie this section with the previous one when Bedil says that we do not remember the seeing and define the seeing as the parade of deer.*

Joy

Bedil believes that joy is something that any mind can achieve; he makes effort to describe the kind of joy he considers as the worthy one.

*I do not care about anything in this passing world
I see the end; all I care is the end (1)*

*Nothing from this passing world can reach my joy (2)
The joy of knowing the end (3)*

*I deliver my heart's message to the sky (4)
My heart's message showed me the light (5)*

*I seek the truth
My heart is the temple of worship (6)*

*My intellect cannot solve the riddle of existence
My intellect is not tied to my heart (7)*

*Much useless glamour in this world (8)
Flowers do not smile at our heart's revelation (9)*

*(Bedil) Nothing but the heart can grants true joy (10)
A heart is restless if it lacks joy (11)*

(1) *Bedil implies that he thinks days and nights about the end of time.*

(2) *Bedil implying that his joy is outside of this world.*

(3) *Bedil implies that those who constantly think of the end days are the one who are familiar with the heavenly joy.*

- (4) *Delivering heart's message is symbolic for the mind being aware of the messages that are coming from another source than the brain.*
- (5) *Bedil implies that his eyes have seen the light when the light was delivered from the heart.*
- (6) *Bedil says that he worships with the heart.*
- (7) *Bedil claims that he has managed to separate the mind from the heart.*
- (8) *To Bedil glitters of this momentary world are useless and short-lived.*
- (9) *Bedil goes as far as finding flowers of this world as useless.*
- (10) *Bedil says worship with the heart does not count if the intellect is not doing the same.*
- (11) *Restlessness in behavior is a sign of the mind not being aware of the restlessness felt in the heart.*

Bedil considers joy as a state of the mind that is there to get the human close to the meaning of life.

Attachment to worldliness

Bedil considers attachment to worldliness as a foolish behavior because it makes no sense becoming attached to something momentary.

Your figure bending from old age, it is wrong to stand (1)
From a house with a sinking foundation come out (2)

Hope and despair are the creation and extinction of dreams (3)
Do not worry about what is not, from what is come out (4)

- (1) Standing as a symbol of worrying about matters of this world.*
- (2) Bedil considers this world as a house with a sinking foundation.*
- (3) According to Bedil despair kills dreams; on the other hand he believed that hope creates dreams.*
- (4) Bedil says we should not worry about the eternal world because in this life all we need to worry about is how to get away from the attachments to this world.*

What does it mean not being attached to matters of this world? No human can get away from attachment to matters like food and shelter because without these basic attachments life will be trivial.

*We have to get out of the attachment
Meaning getting out of self (1)*

*Let love conquer
Watch the amazement*

*Chasing freedom we lost belonging (2)
Missing to connect with self (3)*

*As long as there is breathing one must deal with attachments (4)
Fondness with water of eternity is a chain of the foot (5)*

*Old age brought dullness
Chained by greed (6)*

*Impossible to pass on self
Watch the lust (7)*

Be aware of lust's confinement (8)

Open eyes

We build a colorless nest (9)
A chained dew desiring air (10)

We are powerless
Hand under the stone and foot in the chain

The joy of trouble
(Bedil) Fighting the attachment (11)

- (1) *Bedil as usual makes it easy and right from start of the hemistich tells why he is writing about the topic discussed in the hemistich. In this case he talks about attachment to worldliness and how to get away from it; according to Bedil getting away from attachment to worldliness means the mind is getting out of the human needs and everything that is related to this passing world.*
- (2) *Bedil says all the talk about freedom is useless because there is no freedom as long as the mind has the hidden one in confinement.*
- (3) *Bedil at the beginning of this hemistich talks about forgetting the true self and now he complains about not being able to connect with the true self.*
- (4) *Bedil admitting that it is not possible to get away from the attachments felt towards earthly matters as long as the mind lives.*
- (5) *Fondness with water of eternity is a symbol for the mind believing in eternity. Chain of the foot as a symbol for something that holds the human back, in this case fondness to eternity helps the human get out of the attachment to worldliness.*

- (6) *Bedil describes the behavior of an old aged mind chasing greed as dull.*
- (7) *Bedil implies that the mind is capable of recognizing lust and how to get away from it.*
- (8) *The reason Bedil wants to get away from lust is because lust has the tendency of confining the one enjoying it.*
- (9) *Bedil considering the human body as a colorless nest.*
- (10) *Bedil talks about the hidden one as a chained dew desiring air, symbolic for the human having the hidden one in confinement.*
- (11) *Bedil found joy when fighting attachment to worldliness even if the fight was causing him trouble.*

Bedil considered this entire world as a gloomy soil and wonders why anyone would become attached to something passing and dull.

Your journey is the empyrean of existence (1)
Your standing pinnacle of honor (2)

You are light of the sun (3)
You fancy and bow to the gloomy soil why? (4)

- (1) *Bedil defines life of the human as the journey being the empyrean of existence.*
- (2) *Bedil ties the soul to honor.*
- (3) *Bedil considers the human as the one reflecting the light of the sun.*
- (4) *Bedil wonders why anyone would worship and become attached to this world that he defines as gloomy soil.*

In his conversions Bedil makes extensive use of the momentary nature of the world, to him any sane mind appreciates that nothing in and from this world lasts; he wonders why a sane mind would become attached to worldliness albeit knowing that nothing in this world lasts.

Unity has taken me away from attachment (1)

I am filled with the intoxication of life (2)

One can find sun's ray in the dust of modesty (3)

I am one earth and sky away from my true self (4)

I keep burning in luxury but the eye of wisdom did not open (5)

I am a fool who holds on to worldliness

Despite being the dust of modesty I hold my head in the sky (6)

Like the new moon, I hold pride in my modesty (7)

We have to obey the supreme law (8)

We are slaves in this world consciously or obliviously (9)

Striving to push forward our work

We are waves of the ocean amazed by the shore

Forgive us, careless lovers we are (10)

We are joyful onlookers with all of our fatigue

Fairies stuck in bottles (11)

We live in this world but embrace nonexistence (12)

We are like water in the scorching desert (13)

Our saddle is our journey and our effort steers to falling (14)

*A lifelong of losing self
When outside of self we ornament a different world (15)*

*Our heart takes us to the firmament (16)
Like dawn we easily come out of self (17)*

*Where can one find a serene corner?
No one is far from the privilege of union and separation (18)*

*Useless to worry about the past life
Time is slipping away when worrying*

*With courage we pass on anything that comes
Looking forward to a bright tomorrow, we bow when approaching*

*Difficult to show the meaning without saying
Openly we say that He is our Lord*

*Who has the fortitude (Bedil) to pass from self?
Realizing that we are a single droplet in the ocean*

- (1) Bedil saying that attachment to worldliness disappears with unity, which is symbolic for the unity of the mind and the soul.*
- (2) Bedil without offering much explanation claims that life is intoxicating.*
- (3) Bedil claims that he can see sun's ray when gazing at the modest.*
- (4) We are one earth and sky away from unity because unity happens when both worlds collide.*
- (5) Bedil considers the wealthy as fools who burn in luxury.*
- (6) To Bedil modesty is a symbol for dust and holding head in the sky a symbol for worship.*

- (7) *Example of using symbolism when saying that he is proud of his modesty and comparing his modesty to the new moon with the new moon as a symbol of respectfully bowing.*
- (8) *We have to obey the supreme law because it comes from God.*
- (9) *We are slaves in this world because we have to obey the supreme law consciously or obliviously. Bedil uses obliviously because the human does things that are not within logic, Bedil considers these actions as obeying the supreme law without knowing why the mind wants to pursuit them.*
- (10) *Bedil begs forgiveness for being harsh; he uses careless love as the reason for his writings.*
- (11) *Fairies stuck in bottles as a symbol for souls stuck in the human bodies.*
- (12) *Bedil claims that he has managed to forget this world.*
- (13) *Bedil considers this world as a scorching desert and spirits as the water.*
- (14) *Falling as a symbol for modesty, Bedil says that his efforts steer to falling.*
- (15) *Bedil claims that he can taste the eternal world.*
- (16) *Bedil separates the heart from the brain and says that heart takes the mind to the firmament and the intellect cannot.*
- (17) *According to Bedil coming out of the human is as easy as the appearance of the dawn that keeps repeating every day.*
- (18) *Bedil talks about the momentary nature of this world and the human life when stating that no one is immune from the privilege of union and separation.*

According to Bedil it makes no sense to become attached to worldliness because everything in this world is passing.

Some final words about topics of this section

These were Bedil's thoughts on specific matters he considered as relevant to the meaning.

You only have a short moment, come out of anxiety (1)

Like blood from the vein of sacrifice come out (2)

Your seed of freedom does not understand passion (3)

O you spark of growth from this fruitless plantation come out (4)

Under the pressure of tomb one cannot live (5)

If your heart becomes tight also from the heart come out (6)

Worrying about existence is not the path to prosperity

Think about a fistful of soil, from worry come out (7)

Nine skies waiting to embrace you

O tree of the colorless garden from water and mud come out (8)

Meaning is not outside of talk's curtain (9)

If you seek prosperity, from self a little unaware come out (10)

Heart's roughness takes out seed from the soil (11)

If you are harsh on self from this journey come out (12)

Image of the sky is free from stability (13)

If vein makes you a stone, like flower's scent faded come out (14)

The breaking of candle's color is a lesson (15)

When exhausted, in all colors from this gathering come out (16)

Both worlds are the center of your inquiry's hard work (17)

(Bedil) Like breathe from heart's dust come out (18)

*(1) Bedil defies life of those who do not live as a soul as living
in fear.*

*(2) To Bedil sacrifice is needed for the mind to get out from
being under the control of the human.*

(3) Bedil symbolizes the human as seed of freedom.

(4) Fruitless plantation as a symbol for the human.

*(5) Bedil says it is useless to worry about death when he says
that under the pressure of the tomb one cannot live.*

*(6) Bedil encourages forgetting everything including the light
within.*

*(7) Bedil asks why anyone would worry about a fistful of soil,
which is a symbol for the human.*

*(8) Coming out from mud and water as a symbol for the mind
coming out of the human who has come from this world of
liquid and clay.*

(9) According to Bedil the meaning is there for grab.

*(10) Bedil says that getting out of self does not happen when
the intellect is used as a tool to get out of self.*

*(11) Bedil says that there is no roughness in the heart because
even the roughness of the heart is so delicate that it can
help the seed grow out of the soil. He uses the soil as a
symbol for modesty that helps the human prosper.*

(12) Bedil says that restlessness is harsh on the heart.

*(13) Image of the sky is free from stability symbolic for lack of
stability in this world.*

*(14) If vein makes you a stone, like flower's scent faded come
out is a symbol for the blood and flesh making the mind*

believe that the human is vital while ignoring the hidden one. Bedil says that from this type of mind one must come out in a similar fashion as flower's scent is coming out of the flower.

(15) Breaking of candle's color as a symbol for the human body's death. Bedil says we are here to learn from the human body's death.

(16) Bedil encourages getting out of matters related to this world.

(17) Bedil considers both worlds as real.

(18) Heart's dust as a symbol for the modest human.

These were some of the topics Bedil discussed when looking into the meaning of life. Next we will review how Bedil reflects on the meaning of life.

Bedil's reflections

Bedil's thoughts circle around the notion that we ought to forget momentary matters of this passing world and focus on the eternal part if desiring to appreciate the meaning.

In this place, one must ignore everything that comes along (1)
Happy the rambler who yesterday forgot tomorrow's matters (2)

From pain of unobtainable matters, how long weeping? (3)
In time these infamous weeps turn into sweat of shame (4)

Do not become attached to existence's prescription (5)
In nonexistence, you will receive the blessings

Getting away from pain has elixir of a different blessing
From bleeding, one can take into heart all the godsend (6)

How can one discover self-control?
With each breath, one must pass from the world (7)

In this flower show, feather flapping is not free (8)
From color you will find prescription of our unfolded wings (9)

If firmament bothers you, take omen of foolishness
That no one except a cow can haul this world's weight (10)

Why there is no homeland to our devotee?
That in deer's eye the house is on the desert's shoulder (11)

(Bedil) There are delicacies when embracing amazement
Do not blink the eyelashes to avoid breaking the color of seeing

- (1) *Bedil encourages forgetting this world.*
- (2) *Happy are those who do not worry about tomorrow.*
- (3) *Bedil considers worldliness as unattainable.*
- (4) *Chasing worldliness brings shame.*
- (5) *Bedil considers attachment to existence as an addiction.*
- (6) *Awareness of the blood flowing in and out of the heart is how Bedil describes getting away from pain.*
- (7) *Bedil describes the one who has passed from this world as the one who has discovered the self.*
- (8) *Bedil warns about feather flapping or in other words trying to become free from this world because he claims that there will be a price paid for trying to become free from this world.*
- (9) *Bedil says the human is the reason we are not free.*
- (10) *Bedil says an animal can haul the weight of this world and a soul cannot.*
- (11) *Bedil saying that this world is not our homeland because in our homeland the house is in deer's eye on the desert's shoulder, which is impractical in this world.*

Bedil says that the one in the mirror is not us, which is a complex and at the same time simple statement because not only it matches with the reality of the human body's death but also with what we feel when we think about self.

How long qualms on this futile cloth of existence? (1)
Threads will eventually fall from this fabric (2)

Sand in the hourglass gives message of time's tune
O stubbornness hear the sound of the sand (3)

This world is filled with stubbornness (4)

They need a cure (5)

We must be patient with the mood of people (6)

One cannot expect humanity from these humans

Deeds are paid either here or there (7)

Observe and learn (8)

What use in chasing this world? (9)

Stuck in human bodies (10)

When we open eyes we will see the truth (11)

Hope will replace hopelessness (12)

One cannot hide despair (13)

The rising sun exposes everything (14)

Roughness is ashamed by those with a delicate mood (15)

(Bedil) Diamond overwhelms the Plumbum (16)

- (1) *Bedil considering the human body as the futile cloth of existence.*
- (2) *Threads' falling from this fabric as a symbol for the human body's aging.*
- (3) *Bedil considers those who do not think about the human body's aging as stubborn.*
- (4) *Bedil claims that this world is filled with humans who ignore death.*
- (5) *Bedil describes his writing as the provider of an elixir that cures stubbornness.*
- (6) *Bedil considers the stubborn as moody.*
- (7) *We get paid for our deeds either in this world or the other world.*

- (8) *We can learn from the pain that the stubborn encounter in this world, all we have to do is open eyes to see those who inflict pain receive pain.*
- (9) *It is useless to chase wealth and power.*
- (10) *Ignorant are those who chase worldliness not realizing that we have no use for worldliness.*
- (11) *Bedil claims that seen the truth is as simple as opening the eyes.*
- (12) *Once seeing the truth life becomes hopeful because the mind becomes aware of life's outcome.*
- (13) *Despair is part of life.*
- (14) *Those who are in despair cannot hide it.*
- (15) *Roughness of the character results in shame.*
- (16) *Plumbum is same as the metallic element lead; Bedil uses diamond as a symbol for the mood of the delicate that overwhelms the minds of the hatters that have turned into Plumbum.*

Bedil claims that the mind is capable of appreciating the meaning of life by becoming aware of senses and hunches. Bedil claims that there is a reason why the mind feels hunches.

Your mortal body is decaying
Your grey hair is the thread sewing your death cloth (1)

You are alive
Do not be idle (2)

Discover the reason for existence (3)
Your human body is not everything (4)

Human history tells you who you are (5)

Discover both worlds (6)

Modesty will get you there (7)

Tell the truth once you know the truth (8)

The key is in your hand

Do not let death stop you from uniting body and soul (9)

You are a blessed soul

Blessed in both worlds (10)

See your truth

Discover the splendor (11)

Do not let go of the search until you know who you are

The answer is here, no need to search all over the world (12)

No hope if you are oblivious of the truth (13)

In this world everything is a sign (14)

(Bedil) Truth is within your fingertip's reach

Peace is within reach, heaven on earth is within reach (15)

(1) *Grey hair is a sign of the approaching death that no one can escape from.*

(2) *Bedil considers idleness as death.*

(3) *Bedil defines the purpose of existence as the quest for discovering the reason for existence.*

(4) *Bedil claims that there is something else that defines us besides the human body that we see in the mirror.*

(5) *Bedil says that just by studying the human history we will be able to discover who we are; observing the human achievements leaves one no other choice but to believe*

that there is something else besides the brain responsible for the happenings. Bedil does not believe that the history of mankind is explained by the accomplishments of the brain.

(6) To Bedil the fact that the human body dies proves that there is something else besides the human body that defines us, whatever that other thing is it is not visible in this world. Bedil says that the one within the human body must be from another world.

(7) Bedil comes to his favorite topic, which is modesty. According to Bedil modesty is the only way for the mind to become aware of the truth.

(8) Bedil encourages those who have discovered the hidden one to talk about it.

(9) Those who have a faith believe that death frees the soul; Bedil claims that already while the human breathes the soul can become united with the mind.

(10) Bedil says that the soul that we are is blessed in both worlds; even if the human is evil still Bedil makes the point that the soul is not responsible for the behavior of the human. Bedil talks about the mind that is controlled by an animal who found a way to suppress the soul.

(11) Bedil claims that our truth is the real splendor.

(12) Bedil says that the answer is here because he believes that the soul within the human is the answer.

(13) Bedil considers minds that are unaware of the hidden one as hopeless.

(14) Bedil comes back to what he said at the beginning of this hemistich, the human history and everything in this world related to mankind are signs that we are not the one visible in the mirror.

*(15) Bedil claims that heaven or something that resembles
heaven exists on earth.*

The following are some of Bedil's reflections when it comes to the meaning of life.

Wisdom

Bedil separates the intellect from the mind because to him one is wise and the other is not. Bedil claims that the intellect is flawed as it is obvious from the state of the world; the mind on the other hand can gain wisdom by listening to the hunches and dreams coming from the heart.

*Our intellect is flawed
Just look into the past*

*Intellect tosses this world into fire
Turning the world into a place of hope and fear*

*Truth radiates from the heart
Blocking out the meddling intellect*

*Humans are the imperfection with perfection within
Divine love tells us the truth*

*Each breathe is a message from the Lord
Ignorance is a deception of awareness but where is wisdom? (1)*

*Sailing towards the truth by the decree of the Lord
God's blessings openly show everywhere*

*How long do you search?
Modesty's dust will show you the light*

*Grasping the secret of nonexistence requires much focus
You will abandon this world the moment you understand (2)*

*(Bedil) I am going away from self and like a candle I am under my
own feet
Modesty has opened the path to my truth (3)*

- (1) Bedil defines ignorance as deception of awareness and asks where did wisdom go? Bedil asks this question because wisdom supposedly is there to cure the deception of awareness. Bedil believed that any sane mind is capable of eradicating deception of awareness with the assistance of wisdom.*
- (2) Bedil claims that those who have abandoned this world appreciate the secret of nonexistence.*
- (3) Bedil considers modesty as a tool to help the mind solve the riddle of nonexistence.*

Bedil ties modesty with wisdom claiming that modesty takes one to wisdom.

*Let others paint your wisdom
You are the light without dimming*

*You are the sky but in the world of matters you are a crumb
You enlighten existence, don't you know?*

*Know your truth, you are eternal
Intellect is not you; wisdom is not you (1)*

*You have been everywhere, mindboggling places
Detach from this place O you heaven's peacock*

*(Bedil) Modesty elevates you to the Milky Way
Listen to the heart, the spot of eternal joy*

*(1) In this hemistich Bedil separates wisdom from the intellect
claiming that the soul has no use for the intellect.*

Bedil labels the human as flawed because he considered the intellect to be flawed.

Freedom

Bedil claims that freedom is not present in this world because we are confined within the human.

Bedil distinguishes the freedom as seen by the mind and the freedom that the hidden one defines as the separation from the human.

*We desire freedom
Right now we live in a cage (1)*

*I discovered modesty
To explain the cage (2)*

*Without modesty there will be despair
Signs are everywhere (3)*

*(1) Bedil uses the cage as a symbol for the human who has
confined the hidden one within the mind.*

- (2) *Bedil claims that understanding the cage and becoming aware of true freedom happens when the mind is modest.*
- (3) *Bedil claims that signs are everywhere showing that those who are not modest live in despair.*

Heaven on earth

When reading Bedil we hear him talk about “heaven on Earth”.
What is it that he is talking about?

In existence there is no interruption of struggle to the head (1)
Breathing is the vein of life's restless sleep (2)

In a world of absolute modesty, where is rejection? (3)
Modesty is the path to the heart (4)

There is no return once there
No return from that amazing place (5)

The spot where the soul is free from the flaws of intellect (6)
(Bedil) Residing in the Garden of Eden (7)

(1) *Bedil says that the mind struggles as long as the mind is functioning.*

(2) *Bedil considers life as a restless sleep.*

(3) *No one can reject The Creator when on the path of modesty.*

(4) *Modesty is the path to the heart because according to Bedil the hidden one is modest and resides in the heart.*

(5) *There is no return to the human when the mind discovers the hidden one residing within the walls of the heart.*

- (6) *The heart being the place where the soul is free from the
flaws of the intellect.*
- (7) *Bedil describes heaven as the place where the soul is free
from the flaws of the intellect.*

Bedil claims that the mind is fully capable of enjoying heaven while residing in this world.

*Doors of heaven are wide open today
From foolishness we said tomorrow (1)*

- (1) *Bedil wonders why the flawed intellect would rather wait
for the human body's death to enter heaven all the while
life on earth can be heavenly.*

For Bedil the mind lives in heaven the moment it stops worrying about matters of this world, which happens when the mind become aware that every single item related to this world is petty and momentary.

*In people's beauty as much as possible resting in heaven
What use to live in hell's heart from wickedness? (1)*

- (1) *Bedil considers heaven as people's beauty; to Bedil the
human not living in heaven has a wicked mind.*

Bedil says that this world can be heaven or hell; it is all up to the mind; this world is heaven if the mind is modest and passionate.

*After a while we regret, aged and bent
Days pass and still we search (1)*

*Hopeful we are
Our heart filled with passion (2)*

*Resting on the dust of modesty
Wondering why others do not see the splendor (3)*

*Wondering where decency has gone
Wondering why passion and loyalty have left (4)*

*As long as I am I will tell the truth
Humbly portraying the truth*

*People wait for the judgment day
Heaven on earth is today; do not wait for the grave (5)*

*Fortitude is not without bliss (6)
(Bedil) Bestow your light*

- (1) According to Bedil we should stop searching for the truth
because the truth is within us.*
- (2) Bedil considers hope as a sign that there is passion in the
heart.*
- (3) Bedil describes the splendor of modesty that not everyone
can see.*
- (4) According to Bedil without passion there is no decency.*
- (5) The reason Bedil says we should not wait for the judgment
day to experience heaven is because he believed that
heaven on earth is for real, he claims that there is no need
to wait for the body to get into the grave in order to enter
heaven.*
- (6) To Bedil there is bliss in fortitude because fortitude gets
the human to heaven on earth.*

Here is how Bedil describes the state of the mind that one has when living in heaven on earth.

*Such a magnificent natural world (1)
The sun is shining on us (2)*

*My intellect is not capable of describing the scenery
My closed mouth is a seal on the scrolls (2)*

*The soul that I am is not tied to this world's ups and downs (3)
I am from another place (4)*

*I do not care what people say, the passing of time is a warning
A few moments to walk on the path of virtue (5)*

*Sympathy, modesty, honor, and servitude
These take you to heaven on earth (6)*

*I do not care for the parade of this world's matters
I embrace the passing of time (7)*

*Anywhere I went my heart started to boil
My heart boils at all times*

*(Bedil) I live in heaven on earth
The place where shadows are one step ahead of the walls (8)*

- (1) *With such a magnificent world Bedil talks about this world where we currently reside.*
- (2) *Bedil considers the shining of the sun as something special.*
- (3) *Whatever happens in this world does not affect the soul.*

- (4) *The soul is not affected by matters of this world because the soul is from another world.*
- (5) *Bedil says the intellect cannot find words to picture heaven.*
- (6) *Bedil considers life as few moments of walking on the path of virtue.*
- (7) *Bedil gets to the meat of this hemistich saying that the key to the open doors of heaven on earth are: kindness, modesty, honor, and servitude.*
- (8) *Contrary to the human nature that is in constant fear of the passing time Bedil says that he embraces the passing of time.*
- (9) *Bedil separates this time bound world from the timeless world by getting into symbolism. There is no such a place where shadows are one step ahead of the walls expect when considering this statement for a symbolic place representing a world that is beyond the mind's capability to imagine. Bedil may have thought about the fact that there is no light as it related to this world in the eternal world to create the shadows, or maybe he meant that there are no walls in the eternal world where the shadows can reflect upon.*

Bedil claims that heaven on earth means the mind is not attached to matters of this passing world.

Neither sketch of a garden nor a flower show is here (1)
In the mirror's water, oil is here (2)

Learning is unfound here (3)
To the pure eye, everything is here (4)

Consider as reached to the highest ascension here (5)

The skull that is thrown from the neck here (6)

Do not be fooled because the braves of arena here

Have shield from shame of armor here (7)

Harvest and plague is the same to the plantation here (8)

From seed, ant to the pile is here (9)

Do not be a hunter of inferior world's lust here

You are prosperity's story, how much longer be asleep here? (10)

Fog of a safe riverbed is here (11)

Struggle of the ocean has waves of pearls here (12)

A gaze towards the house from the slit here (13)

I reside in the surrender's corner of unity here (14)

(Bedil) Table cover of my prosperity is here

Like candle, how do I elevate neck of dispute here? (15)

- (1) Bedil talks about this world where he is unable to find neither the sketch of a garden nor a flower show, both symbolic for the locations in the eternal world.*
- (2) Water makes the mirror shine, on the other hand oil on the mirror makes the mirror fuzzy, which is how Bedil saw this world where the truth is not visible in the mirror; truth being the soul is fuzzy, not visible to the eyes.*
- (3) Learning is unfound here because no one can see the truth here.*
- (4) To the pure eye everything is visible is symbolic because matters that are outside of this world are not visible to the normal eyes; Bedil uses the pure eye as a symbol for the*

- one who can see matters that are not related to this world,
in other words the eyes that can see while closed.*
- (5) *Bedil talks about heaven when talking about the place of
the highest ascension.*
- (6) *Skull that is thrown to the ground as symbol of modesty
that takes one to dust.*
- (7) *Bedil says that one cannot see the modesty of the modest
because modesty forbids showing; one can conclude from
this statement that the one visibly showing modesty is a
fake.*
- (8) *Braves of the arena for Bedil are symbol of the modest
because only with bravery and fortitude one can stay on
the path of modesty.*
- (9) *The mind believes that ant to the pile is not a good thing
because ant empties the pile; Bedil looks at it differently by
stating that the ant is there because the pill of the seed is
there.*
- (10) *Bedil considers the life visible in the mirror as prosperity's
story.*
- (11) *Fog of a safe riverbed could be a symbol for a place where
the mind has created a fog preventing it from seen the
safe riverbed.*
- (12) *Bedil talks about waves of pearls because this world is
filled with spirits.*
- (13) *Bedil claims that there is a slid showing a glimpse of
heaven without getting into the details where the slide is
located.*
- (14) *Modesty makes it possible for the mind to become a
resident in the surrender's corner of unity.*
- (15) *Bedil claims that there is no dispute that this world is the
place of prosperity.*

Good and evil

Discussing good and evil is challenging, every sane mind considers self as virtuous. Bedil takes the challenge of describing the two very distinct deeds.

Evil is not in our character (1)
Regret comes with evil doings

I am aware of the evil (2)
Not interested in what they do

I live in heaven on earth
Separated from evil (3)

- (1) *Bedil says that evil is not a normal behavior because evil cannot be part of the human character, which supposed to be under the control of the hidden one.*
- (2) *Bedil claims that he can identify the evil.*
- (3) *According to Bedil the evil do not reside in the heaven that is present in this world.*

An important point when identifying evil and good as described by Bedil is to know that it is all about self.

The evil will pay back in this world
Open your eyes to see that they do

They wonder why they are in pain (1)
Seeking your help in times of distress

I will not fall for these fake earthly matters
Only You I have in mind (2)

Arrogance is the product of evil (3)
Modesty tells me to shun the show off (4)

Those who have fallen for You
Worship You in silence (5)

I know that my shortcomings will be counted (6)
On the judgment day my tongue will talk (7)

Signs are everywhere
The powerful and mighty are in chain (8)

The animal lust is there (9)
The modest can see lust (10)

Modesty is the answer to evil (11)
Take us to the light

The modest do not care about this world's matters
(Bedil) Unattached to affairs of this world (12)

- (1) *Bedil talks about the obliviousness of the evil wondering why bad things happen to them, they never ask themselves if the pain that they receive is maybe similar to the pain they cause to others. The evil experiences mental or physical pain without being able to get out of it, not realizing the reason for receiving pain is the pain that is inflicted by them to others.*
- (2) *Bedil talks about God when saying only You I have in mind.*
- (3) *Arrogant people are mostly not seen as evil, they are considered as arrogant without tying them to evil. According to Bedil an arrogant person is evil, even if that*

*arrogant person behaves very civil when around family or
in the society.*

- (4) Since arrogance and evil are coupled, Bedil's prescription to get rid of becoming evil is modesty because modesty is the opposite state of the mind as arrogance.*
- (5) Worshipping in silence symbolic for having The Creator in mind at all times.*
- (6) Bedil admits that he has shortcoming.*
- (7) Bedil says that he has something to say when the judgment day happens.*
- (8) Bedil separates self from the powerful and mighty by making the point that the powerful and mighty are chained to worldliness that he has no use for.*
- (9) Bedil claims, without given any actual proof that the mind is always subjected to the animal lust.*
- (10) Bedil considers modesty as a cure to lust.*
- (11) According to Bedil the mind that rejects evil is modest.*
- (12) Bedil says that in addition of matters of this world the modest mind also does not care about the affairs of it too.*

Bedil believed that each mind on own can easily discover if it lives as a good or as an evil person. Bedil proposes modesty as the cure to the evil mind.

Defining self

Bedil says that it takes time to reflect on matters that are outside of this world. Matters like finding self.

The mind considers self as the one in the mirror and ask why spend precious time reflection on something that is clearly visible in the mirror?

Defining self to Bedil is about not seeing self as the one showing in the mirror.

*Forget the human
You have nowhere to fly to (1)*

*Your human part is a facade, just ignore it
You hear noises, ignore them as well (2)*

*No more finger pointing, close your eyes and respect
Whatever is in this world is not (3)*

*You age, why resist?
You have no time, your dawn is brief*

*If they ask you about me, show them the dust on the palm (4)
I do not care for the sweets of this world, nor the savory*

*How much longer shall we drift? (5)
As long as we are in this world*

*Know the soul and ignore the one in the mirror
We are all the same, (Bedil) glance at my grave to know*

- (1) As a human we cannot fly, Bedil uses flying as a topic to show the difference between the spirit and the human by stating that one can fly and the other cannot.*
- (2) Ignoring noises could be a symbol for ignoring this world.*
- (3) Bedil considers everything that is in this world as is not, to him the separation of both worlds is a simple matter as the difference between is and is not.*
- (4) Dust as a symbol of modesty.*

(5) Bedil discovered a way to live in a constant state of drifting.

Somehow Bedil managed to define self in a way agreeable to all without alienating the various beliefs.

*Spirit is not separated from body of the saved (1)
Flight will be with sigh to the bird with strapped wings (2)*

*Do not seek prosperity from the world of abundance (3)
The truth of color and scent is not in the flower bucket (4)*

*The liberated are in captivity of harmony (5)
Line of the ruler is a trap to the escaped hemistich (6)*

*Essence of the uprights is difficult to stay hidden (7)
Modesty's dust on the ground has a path to the eye (8)*

*Modesty's heart gazes with the trustworthy eye
True companions recognize each other easily*

*Wave when it melts together becomes pearl (9)
To the tied together breathes one can say heart (10)*

*Blooms relaxing in the fortitude's wound (11)
O breeze do not set fire to the heart of friendship (12)*

*With your watery talk, pearl will not show (13)
(Bedil) there is no trust in this place to the tangled speech (14)*

(1) Saved one as a symbol for the one who knows that the spirit is not separated from the body.

- (2) *Bedil symbolizes the strapped wings of the bird as the human body preventing the spirit to fly; he says that those who do not know that they are a soul live in pain constantly moaning about life that supposed to be a peaceful journey.*
- (3) *Bedil claims that people who are after prosperity in this world are not aware that this is the world of abundance.*
- (4) *Truth is not present in this world because truth comes from the eternal world.*
- (5) *The liberated as a symbol of the subdued mind by the spirit, the mind has become liberated by reflecting on self and discovering the uselessness of worldliness. Bedil claims the liberated mind lives in harmony.*
- (6) *Line of the ruler as a symbol of this world's matters that have the ability to trap the mind.*
- (7) *Those who have found the truth cannot hide their essence, which to Bedil is the soul.*
- (8) *Even if the modest never brag still modesty is not hidden, like the dust that is a symbol of modesty cannot hide from the eyes.*
- (9) *Wave when it melts together becomes pearl symbolic for the mind that is aligned with the soul within and becomes a pearl of the ocean, with ocean being a symbol for this world.*
- (10) *To the tied together breathe one can say heart symbolic for the mind becoming one with the soul residing in the heart.*
- (11) *Bedil uses fortitude's wound to symbolize the struggles on the path of modesty inflicting a gratifying wound where blooms are relaxing.*

*(12) Setting fire to the heart symbolic for passion in the heart
that causes restlessness. The kind of struggle that is
relaxing.*

*(13) Watery talk as a symbol for the fake talk that is there to
deceive others and self.*

*(14) Bedil considered tangled speech as phony talk that is not
worth listening to; tangled speech is the kind of talk that
the listener is aware of its fakeness.*

Bedil claims that the human can define self when the mind has the
fortitude to reflect on life without worry.

Earthly influences

From birth the human is influenced by happenings that are mostly
random, these can be good or bad without the mind being able to
do anything about them.

*Do not waste breathe with useless matters
They will take you to the gallows*

*We have a world under our wings (1)
If we know the truth*

*Proof is everywhere (2)
What else do we need?*

*What I say and imply is not from lack of ability
This world compels repetition (3)*

*You wait for the light of trust (4)
You opened the door that shuts in an instant (5)*

Weight of prosperity's caravan is still weak (6)
I tied the wing and now it is time to close the beak (7)

Do not chase the name (8)
Regret will come from this hunt

Do not demure on the dust container of time (9)
What demure when sitting on top of the grave? (10)

(Bedil) do not be arrogant of what you know
In this garden is all about departure (11)

- (1) *Bedil makes it symbolic and says that this entire world is under our wings because we are a soul.*
- (2) *Bedil says that proof of the truth is everywhere.*
- (3) *Bedil says that the reason he asks the same questions again and again is not because of lack of abilities but it is because this world in his opinion compels repetitive mentioning of the same topics.*
- (4) *Bedil says that it is wrong to wait for the human body's death to see the light of trust.*
- (5) *Bedil claims that the light of trust disappears fast if one ignores it, like a fast closing door. With light of trust Bedil may have talked symbolically about the instant when the hidden one experiences the light.*
- (6) *Weight of prosperity's caravan is weak as a symbol for the modest that is not letting prosperity's caravan influence life.*
- (7) *Prosperity's caravan as a symbol of a life that shows when searching for something that we have within, Bedil separates prosperity as it related to matters of this world*

- from the prosperity that is there when reflecting on the
meaning of life.*
- (8) *Do not chase the name as a symbol for not worrying about
the human.*
- (9) *To Bedil this momentary life is symbolized by the dust
container of time.*
- (10) *Bedil considers life as passing time sitting on top of the
grave.*
- (11) *In this garden is all about departure as a symbol of the
momentary nature of this passing world.*

To Bedil the soul is not worried about worldliness, therefore the human should not let worldly matters influence the behavior.

Reflecting on life

No sane mind can escape from pondering about matters that are vital to humanity, everyone at one time or the other reflects on the existence and the purpose of creation.

*How long can I resist the desires of my truth? (1)
I have to give feather to this arrow (2)*

*I am not attached to anything in this world
My essence does not need a roof and a door (3)*

*My state of mind comes from the color of love
My essence is a sizeable treasure (4)*

*Us writers we have a different commotion
Feathering in the blood's color became painting's sacrifice (5)*

Sky has righteousness in bowing (6)

Eye shoots a straight arrow (7)

Effort of the modest is not hopeless

Eventually the eternal joy will show (8)

Free the soul from the body

Forget this displeased home (9)

Talking about existence brings passion (10)

Painting life with an intoxicating paint (11)

All I want is to have God in my thoughts

Moment of worship takes me away from this world (12)

Once a devotee nothing else matters (13)

Inhabitant of paradise (14)

While awake we will not see (15)

Do not bother explaining the dream (16)

All I (Bedil) want is to guard my honor

The truth is helping

(1) *Bedil asking the mind how long it can resist reflecting on*

life to taste the truth.

(2) *Without feathers the flight of the arrow is not proper as a*

symbol for the mind that lacks proper existence without

reflection.

(3) *The essence being the spirit that has no use for doors and*

roofs.

(4) *Bedil considers the soul residing within the human as a*

sizeable treasure.

- (5) *Bedil describes his occupation as a writer who writes in a fashion that resembles feathering in the blood's color turning the text of the book into the painting's sacrifice, which is an imaginary matter.*
- (6) *According to Bedil the sky and the firmament are bowing to The Creator.*
- (7) *Bedil says that sky's worship is obvious to the conscious eyes.*
- (8) *According to Bedil the efforts of the modest are not hopeless because eventually they will get to the truth that everyone seeks. Bedil must have gotten to the spot where the truth is visible if not he would not be able to claim it. Bedil in this section claims that the truth becomes visible when the mind is modest.*
- (9) *When reflecting on life Bedil came to the conclusion that the human body is a displeased home for his truth.*
- (10) *Bedil claims that just the talk about existence leads to passion to the mind that is needed for the mind to experience joy.*
- (11) *Painting life with an intoxicating paint as a symbol for living a joyful life.*
- (12) *According to Bedil if the human has worldliness in mind while worshipping then the worship is fake or he may have implied that in order to take matters of this world away from the mind one has to have The Creator in mind at all times.*
- (13) *Bedil claims that true devotees have managed to take worldliness out of their minds.*
- (14) *To Bedil those who have managed to take away worldliness out of the minds are inhabitant of paradise that according to Bedil is granted to the mind in this passing world.*

*(15) Bedil talks about the inability of the mind to see the truth
while awake.*

*(16) Bedil claims that while dreaming the mind observes and
experiences the truth; however the intellect is not capable
of describing the dream once awake.*

Bedil claims that the one reflecting on life does not need anything
from this world.

*I saw a glimpse of the truth
Alas it was just a glimpse*

*These are moments of reflection (1)
Glow in the heart (2)*

*Difficulties in the world of surrender became relaxed (3)
An extinct candle*

*To some rudeness seem pleasant
Lack of reflection (4)*

*Cannot count on anything in this world
Weeping after neglecting the truth*

*I do not know who I am
This much I know that I am not the one in the mirror (5)*

*Regret is part of our life in this passing world
Losing self is how I became aware of regret (6)*

*The effort for you to get out of this ocean is not difficult (7)
Like pearl's wave one can stop the showoff and leave (8)*

*I have chosen the path of modesty
I am perplexed by the human (9)*

*(Bedil) My heart belongs in another place
Nothing in this place attracts my heart*

- (1) Bedil claims that truth shows when reflecting on life.*
- (2) Bedil claims that reflecting on life gives a glow to the heart because the one residing in the heart is pleased with the behavior of the human who is reflecting on life.*
- (3) Bedil claims that there are no difficulties in the world of surrender.*
- (4) Bedil claims that people who are rude do not reflect on life.*
- (5) Bedil discusses the soul in all details and still claims that he has no idea who he is; all he knows is that the one visible in the mirror is not him. He may be pointing out that the flawed intellect that is not capable of experiencing the truth.*
- (6) Losing self is symbolic for ignoring the human; Bedil claims that by ignoring the human the mind becomes aware of regret, which is needed for the mind to live proper.*
- (7) The effort to get out of this ocean not being difficult is symbolic for the mind being able to easily ignore the human.*
- (8) Bedil claims that getting out of this world happens when the human stops the show off.*
- (9) According to Bedil the human is modest when the mind becomes perplexed by the human.*

According to Bedil when the mind reflects on life it feels as if a breeze is coming to the mind from a flower garden.

*We are gathered with our companions tonight
The pounding of the butterfly's wings are audible tonight (1)*

*I feel the breeze coming from the flower garden
The dust that I am, floats in musk tonight (2)*

*I see the beauty
Beauty is in my arms and at the same time faraway tonight (3)*

*Do not ask about my desires
Modesty's sound comes from my heart tonight (4)*

*In who's desire am I so restless?
My breathing shows restlessness tonight*

*The pearl coming out of the ocean (5)
Worshipping the Lord tonight (6)*

*I have no need for musicians in this pleasing spot of passion
A beautiful melody resonates with the beating of my heart tonight*

*In this place the soul leaves the body (7)
Flying through the night sky tonight*

*I cannot hide my passion
Even in silence my truth comes out tonight*

*A single tear rolls down my cheek
I am conquering the secret tonight (8)*

*My human part is resisting (9)
But still I will go away from my body tonight (10)*

If you are not negligent

The sound of worship will show you the light tonight (11)

Each bit of our heart shines like the sun, but where is courage? (12)

(Bedil) I am your mirror; see the sun tonight (13)

(1) *Bedil describes the site of the devotee's gathering as the place where the flapping of the butterfly's wing becomes audible.*

(2) *When Bedil describes self as a dust he may have symbolized modesty or the other possibility is to symbolize the creation from dust.*

(3) *Bedil considers the soul as the beauty saying that the soul is at hand because it resides within the human and at the same time the soul is far because the soul is not from this world.*

(4) *With modesty's sound coming from my heart Bedil symbolizes his desire to taste modesty.*

(5) *The pearl coming out of the ocean as a symbol for the soul coming out of the mind.*

(6) *Truthful worship is a way for the soul to connect with the mind.*

(7) *Bedil claims that he has found the place in this world where the body is separated from the soul while the mind is still alive.*

(8) *By being in the gathering of the devotees Bedil hopes to conquer the secret of the meaning tonight.*

(9) *Bedil talks about the behavior of the mind resisting the truth because the intellect worries that it may result in abandoning worldliness.*

(10) *Bedil claims that he has found a way to separate the soul from the mind.*

(11) Bedil claims that negligence is the reason why the mind is unaware of the meaning, which Bedil symbolizes as the light.

(12) Bedil claims that the truth is visible with each heartbeat and in order to see the truth the mind needs to find courage because without courage the truth will not show; in this section Bedil uses symbolism because in literature courage is related to the heart.

(13) Bedil offers his writings as a mirror reflecting the meaning of the truth that anyone is capable of experiencing.

Bedil has written more than 4000 hemistiches, all of them circling around the truth and the meaning of life. For this reason people in Afghanistan describe Bedil as the source of meaning.

Bedil's reflections on the meaning are about existence and nonexistence. He considers both as parts of the same and concludes that one cannot be without the other. As previously mentioned I am thinking about translating Bedil's thoughts on nonexistence in a separate book.

Wrap-up

Bedil makes extensive usage of symbolism in his writings, he was aware that matters he was talking about are nonexistent in the realities of this world because the meaning of the truth lacks form and shape.

Here is a sample of his usage of symbolism suggesting that his writings will become visible when placing an ear on the mirror while seated on the eyelashes' arch.

*I am amazed by the harmony of body and soul
You too can hear it if you place your ear on the mirror (1)*

*I have restrained my worldly self (2)
Discovering the truth made it possible for me to see (3)*

*I had to reflect in solitude to see the truth (4)
Once discovering the truth, words came on their own (5)*

*No one except I can tell my truth
I discovered heaven on earth*

*Flowers coming out of the fistful of dust that I am (6)
Trying to write about the miracle that I see (7)*

*Show passion; discover the joy of a fiery heart
The flame of your heart will set the music on fire (8)*

*Eternal joy is not related to existence in this world (9)
Earthly joy is passing (10)*

Sitting on the eyelash's arch waiting to fly (11)

With the blink of an eye I am free from this trap (12)

*My heart is filled with amazement
(Bedil) My thoughts flying in the firmament (13)*

- (1) *Bedil gets into symbolism when saying that the truth is not visible in the mirror but it is audible if one puts an ear on the mirror.*
- (2) *With restraining the worldly self Bedil talks about controlling the human.*
- (3) *Bedil says that discovering the truth made it possible for him to see without telling us exactly what is it that he can see.*
- (4) *Bedil talks about meditation in solitude that helped him see the truth.*
- (5) *Bedil claims his writings came on own once he discovered the truth.*
- (6) *Bedil describes self as a fistful of dust, which is a symbol for modesty.*
- (7) *Bedil talks about the difficulty of writing about the miracle that his mind has discovered.*
- (8) *Bedil claims that passion in the heart can set the music on fire.*
- (9) *Bedil claims that matters of this time bound world are not related with the joy that the soul has experienced while in the eternal world.*
- (10) *Whatever joys the mind experiences are passing and momentary.*
- (11) *Bedil mostly claims that the soul resides in the heart, in this section however he claims that the soul sits on the eyelash's arch waiting for the right moment to drop the body and fly.*

(12) Bedil describes the length of the human life as a tremble of the eyelashes; one can see the symbolism of the soul falling from the eyelash's arch caused by the trembling of the eyelashes.

(13) Bedil claims that his thoughts are outside of this world.

Getting away from worldliness is how Bedil managed to become modest, he was aware that his modesty will be compromised when becoming attached to worldliness.

*With a relaxed heart from worry of water and bread come out (1)
Like desert from king and castle come out (2)*

*No fear in the flight of the dew from this lawn (3)
If you want to come out from self, with this title come out (4)*

*You are free if your worry is taken away from both worlds (5)
Similar to a drop, like a pearl from this endless ocean come out (6)*

(1) The mind cannot imagine becoming free from worrying about the basic human needs; Bedil suggests the extreme by suggesting getting away from worrying about the most basic human needs like water and bread.

(2) Obviously when the mind is not worried about the most basic needs like water and bread then for sure the human does not worry about luxuries like being a king or living in a castle.

(3) Dew as a symbol of the soul and lawn as a symbol for this world, Bedil says that the soul is not worried about leaving this world because the soul knows for sure that it will end-up in the eternal world.

(4) Bedil's recipe on how to come out of the human is to get away from title, which is symbolic for the name.

- (5) *Bedil defines freedom as the state of the mind when the mind is not worried about affairs of both worlds.*
- (6) *A drop becomes a pearl by separating self from the ocean symbolic for the soul that lives within the human and at the same time is separated from the human because once the human stops breathing the soul will still be alive in whichever form the soul exists.*

Bedil describes the difficulty of writing about matters related to the eternal form residing within the human.

*Besides the image I do not know what else would you see?
If in the mirror you see the unique one's features (1)*

*I am amazed by the melody that understands my secret's language
Put an ear on the mirror until you hear my voice (2)*

- (1) *Bedil asks about the soul and how to envision it in the mirror.*
- (2) *Bedil says that the one putting an ear on the mirror to hear his voice, which is symbolic for his writings, will be able to envision the soul within.*

Bedil talks extensively about the struggle that the mind has to overcome when on the path of discovering the meaning of life.

*The secret is out
Our essence is not showing in the mirror (1)*

*No hatred in our chest (2)
Intoxication glows in the mirror (3)*

*Become familiar with this tune
Listen to your heart (4)*

*Animosity disappears with the purity of character (5)
No rust on the mirror (6)*

*Surrender and see disgrace disappear (7)
Live in heaven (8)*

*We are empty-handed (9)
Open the door of mercy's treasure (10)*

*Happy the morning when joy shows
Enjoying the golden throne, living in an inspired castle*

*Live in the heart's corner if you seek tranquility (11)
Because amazement becomes mercury in the mirror (12)*

*Dust wears garment of the heart now (13)
Virtue is there do not worry about the ripped dress (14)*

*I am intoxication's spring season, joy of intellect
One has to place me in the heart (15)*

*Civility attempted self-restrain and relief appeared (16)
Waiting for the time of reunion*

*Those with delicate mood are close to calamity (Bedil) (17)
Stone and fire waiting in every corner (18)*

- (1) *Essence as a symbol for the soul.*
(2) *Bedil claims that there is no hatred in the heart because
the soul resides within the heart.*

- (3) *Bedil claims the mind that feels intoxicated when gazing at the mirror is aware of the soul within, even if the essence will not show in the mirror.*
- (4) *Bedil proposes becoming familiar with the tune of the heart, which is symbolic for the hunches and dreams.*
- (5) *Bedil claims that the one who has a pure character does not know animosity.*
- (6) *Bedil describes the one knowing animosity as the one who cannot see self because of the rust buildup in the mirror; rust as a symbol for hate.*
- (7) *Surrender as a symbol of modesty.*
- (8) *To Bedil anyone who surrenders and by doing so has separated self from disgrace lives in heaven.*
- (9) *We are empty handed symbolic for not worrying about materials of this world.*
- (10) *Not worrying about materials of this world helps open the door of mercy's treasure.*
- (11) *Bedil describes the spot in the heart where the soul resides as the corner of tranquility.*
- (12) *Amazement restores the shine of the mirror that has become rusty by hate.*
- (13) *Dust wears the garment of the heart as a symbol for the human who has become modest.*
- (14) *Virtue shows when the human is not worried about materials of this world, symbolized by Bedil with the ripped dress.*
- (15) *Bedil defines the soul as the joy of the intellect and claims the location of it to be somewhere within the heart.*
- (16) *Bedil claims that the mind is relieved when the brain is aware of civility's ability to restrain the animal.*

*(17) Those with delicate heart are aware of calamity, Bedil uses
calamity as a symbol for the mind's awareness of the end
day.*

*(18) Stone and fire waiting in every corner as symbol of the soul
waiting for the human to experience the truth about the
messages coming from the heart.*

Bedil talks about matters that the intellect has difficulty to process and believe like living in peace while in this world. He goes into the details of peace by describing how it feels when the mind is at peace.

*A field of flowers under the feet
Resting in the nightingale's nest*

*Love in the heart
Listening to the turtledove*

*Listening to the topic of delicacy
Palm of hand has a line from the vein of flower's leaf*

*Heart flourishes with a plead
Seeing attack of blossom in the mirror*

*The blissful does not care about the body
Bloom opening to the world*

*Wealth is no reason of pride to the human
You may have seen this fabric on horses as horsecloth*

*Like a turtledove we are not free from sorrow
Beauty and love in this place a chain to the foot and yoke on the
collar*

*With bowed stature one can easily pass on the existence
If your boat sinks there is a bridge in this ocean (1)*

*Also after death I am not without intoxication (2)
Hunt for the virtuous heart, (Bedil) you will picture flower's scent (3)*

*(1) Bedil prescribes modesty to evade existence; he claims that
the corrupt mind symbolized by the sinking boat is saved
by modesty; Bedil symbolizes modesty with the bridge on
the ocean, with ocean as a symbol for this world.*

*(2) Bedil claims that after death he will be the same as he is
now.*

*(3) Bedil claims that only those minds who are capable of
picturing flower's scent are hunters of the soul symbolized
by the virtuous heart.*

The reason at the end of each hemistich Bedil wrote his name was because he wanted the reader to know that he is the one who is working on improving self.

"You will abandon this world the moment you understand" – Bedil



*Dust wears garment of the heart
Virtue is there; do not worry about the ripped dress*